THE

BRITISH CRITIC,

For OCTOBER, 1805.

Cum omnes omnia nequeant, æquum eſt unum quemque id, quod ſibi maxime arridet eligere, et Reip. Literariæ eâ in re ſtrenuam ac utilem operam, quâ poteſt, navare.

CLERICUS.

Since all are not formed for every thing, each author ſhould ſelect that department which beſt ſuits him, and ſtrenuouſly aid the cauſe of Literature, in that to which his abilities are directed.

ART. I. *The Tomb of Alexander; a Diſſertation on the Sarcophagus brought from Alexandria, and now in the Britiſh Muſeum. By Edward Daniel Clarke, LL. D. Fellow of Jeſus College, Cambridge.* 4to. 161 pp. ith five Plates, 1l. 1s. Cambridge printed. Payne, &c. London. 1805.

THE Britiſh victories at Alexandria will ſhine to all poſterity by their own luſtre; nor will the heroes who achieved them ſeek any more oſtentatious memorial than the veracity of hiſtory, recording what they actually performed; yet even their modeſty, the modeſty of true valour, muſt be gratified by the acquiſition of ſo very illuſtrious a trophy as the Tomb of Alexander the Great, if it ſhould appear that we poſſeſs it. Had the Sarcophagus, ſo denominated in this diſſertation, remained in the poſſeſſion of the French, there can be no doubt that it would have been oſtentatiouſly diſplayed to the world, as the undoubted receptacle of that hero's body; a temple would have been built to receive it; and it is not improbable that the ſelf-created emperor of Gaul would have determined to occupy, at his death, the ſame ſpace which was originally

allotted to the man whoſe actions he is moſt deſirous to emulate. It is not, certainly, drawn into complete proof by Dr. Clarke, that the monument in queſtion is the actual tomb of Alexander, but it is, in our opinion, rendered highly probable; full as probable as the modern deſignations of many ancient relics, which in general paſs uncontested. It is argued from the tradition of the place, confirmed by the ſuperſtitious veneration of the Turks, from the reports of authors and travellers, and from the probability both that Alexander ſhould have had ſuch a tomb, and that ſome memory of it ſhould be preſerved in Alexandria. Nor are there any chaſms in the chain of evidence, but ſuch as are naturally to be expected from the hiſtory of the place.

An introduction of 22 pages clears the way to the enquiry, by a few previous notices. Dr. Clarke firſt defends the application of the word tomb to a Sarcophagus of the kind here alluded to; and then contradicts the common notion that the Egyptians *always* buried their dead in a ſtanding poſture*. It is ſomewhat remarkable that a doubtful reading in Strabo, where σωμα is rather ſingularly uſed inſtead of σημα, (ſpeaking of the burial-place of Alexander) is confirmed by a traveller of our own country, (Sandys) who ſays that the place was called SOMIA. Caſaubon and other critics have wiſhed to ſubſtitute σημα†; but, on this authority, the invariable reading of the MSS. of Strabo, which is σωμα, appears to be much confirmed. It is, in our opinion, more ſtrongly in favour of this reading that Sandys writes *Somia*, than if he had written *Soma*; the latter might have been ſuggeſted by his recollection of Strabo, or his knowledge of Greek; but *Somia* appears like the ignorant corruption of a people who had received the term from the Greeks, but not underſtanding their language had made a ſlight, and to them imperceptible, change in the form of the word. A part of this introduction is employed in ſupporting an opinion which Goltzius, and ſome of the beſt medalliſts, have held; that the head of Alexander was ſtamped on the coins of Lyſimachus, and of ſome others of his ſucceſſors. This circumſtance, which is fully accounted for by Alexander's Apotheoſis, tends alſo to ſtrengthen the teſtimony which

* What Herodotus ſays to that effect ſeems to refer to Mummies only. *Euterpe*. c. 86.

† It muſt be owned that Zenobius, not long poſterior to Strabo, ſays that Ptolemy IV., Philopator, built a σημα, in which he placed his mother, his anceſtors, and Alexander the Macedonian. Cent. 3. 94.

proves

proves him to have been actually worſhipped after his deceaſe. This point is well argued by Dr. C. and illuſtrated particularly by quotations from St. Chryſoſtom. That from Trebellius Pollio is alſo very ſtriking. It is with reference to theſe proofs, that the coin of Lyſimachus, bearing the head of Alexander, is engraved as a vignette before the Diſſertation, and repeated, in a much enlarged form, and in a very fine engraving, at the end of the book.

We now come to the teſtimonies themſelves, of which we purpoſe to give a brief and perfectly impartial view. The author begins with the narrative of facts reſpecting the ſeizure of the Sarcophagus by the French, their concealment of it, and the manner in which it was made known to him, and through him to Lord Hutchinſon; who cauſed it to be claimed and transferred to us, in right of victory. Denon, he obſerves, is very reſerved and obſcure in his mode of mentioning it. He tells us, indeed, that he and Dolomieux were ſhown, among other objects of curioſity, a ſmall temple, in the Moſque of St. Athanaſius, containing, "according to the account given by the Arabs at this day, THE TOMB OF ISCANDER, THE FOUNDER OF THE CITY." The veneration paid by them to it is intimated both in the plate, where five devotees are repreſented paying adoration to it*, and in the text of his book, where he intimates that the gratification afforded in viewing it was heightened by the recollection that hitherto Mahometans alone, had been permitted to enter the ſacred incloſure. "Before our arrival," he ſays, "they ſuffered no Chriſtian to approach, and choſe to keep a guard there rather than repair the gates." That the Turks actually paid a ſuperſtitious veneration to it, *as the tomb of Alexander*, is abundantly proved in the Diſſertation. Denon, ſpeaking cautiouſly, as the monument was no longer in the hands of the French, ſays only that it is an ancient Sarcophagus, *which will perhaps be illuſtrated by volumes of diſſertations*; and that he conſiders it as *one of the moſt precious morſels of antiquity, and one of the chief ſpoils of Egypt*. Dolomieux, he ſays, participated his enthuſiaſm on the diſcovery of it. The conſequence of this enthuſiaſm, in the minds of the enquiring ſages, was the ſeizure of the monument, and when the tide of victory turned againſt the French, its concealment in an hoſpital ſhip, where it was found in the hold, "half filled with filth, and covered with the rags of

* This plate is copied in Dr. Clarke's book, and placed at the end.

the ſick people on board." Dr. Clarke, in the courſe of his enquiries concerning the Roſetta Stone, was informed that "another ſtone, of much larger dimenſions, was in the poſſeſſion of the French, guarded with the greateſt ſecrecy, and concerning which they entertained the moſt lively apprehenſions; deeming it even of more importance than the ſtone found at Roſetta. With theſe hints Dr. C. was ſent to Alexandria by Lord Hutchinſon, and his account of the full diſcovery of the Sarcophagus deſerves to be tranſcribed.

"We had ſcarcely reached the houſe in which we were to reſide, when a party of the merchants of the place, who had heard the nature of our errand, came to congratulate us on the capture of Alexandria, and to expreſs their anxiety to ſerve the Engliſh. As ſoon as the room was cleared of other viſitants, ſpeaking with great circumſpection and in a low voice, they aſked if our buſineſs in Alexandria related to the antiquities collected by the French? Upon being anſwered in the affirmative, and, in proof of it, the copy of the Roſetta Stone being produced, the principal of them ſaid, "Does your Commander in Chief know that they have the Tomb of Alexander?" We deſired them to deſcribe it; upon which they ſaid it was *a beautiful green ſtone*, taken from the moſque of St. Athanaſius; which, among the inhabitants, had always borne that appellation. Our letter and inſtructions from Cairo evidently referred to the ſame monument. "It is the object," they continued, "of our preſent viſit; and we will ſhew you where they have concealed it." They then related the meaſures uſed by the French; the extraordinary care they had obſerved to prevent any intelligence of it; the indignation ſhewn by the Mahometans at its removal; the veneration in which they held it; and the tradition familiar to all of them reſpecting its origin. I converſed afterwards with ſeveral of the Mahometans, both Arabs and Turks, on the ſame ſubject; not only thoſe who were natives and inhabitants of the city, but alſo derviſes and pilgrims; perſons from Conſtantinople, Smyrna, and Aleppo, who had viſited, or who had reſided at Alexandria; and they all agreed in one uniform tradition, namely, ITS BEING THE TOMB OF ISCANDER (*Alexander*) THE FOUNDER OF THE CITY OF ALEXANDRIA." P. 39.

It was accordingly traced and ſeized as abovementioned, from the ſhip *La Cauſe*, where it was hidden. The author now expatiates with energy on the rarity and value of the material of which the Sarcophagus is made, the Egyptian breccia*; "the expence of working it could be undertaken

* Whether the ſpecies of ſtone be more or leſs common, the magnitude of this ſpecimen, and its extreme hardneſs, make the formation of it a work of princely expence. *Rev.*

only by ſovereigns, who might procure, among the renowned artiſts of thoſe times, talents and perſeverance adequate to the achievement of ſuch a ſurpriſing work." He adds, with propriety,—

"If, at any period in the hiſtory of the ancient world, a work of this nature particularly correſponded with the genius of the age and the wiſhes of the people, it muſt have been at that important criſis, when THE BODY OF THE DEIFIED ALEXANDER WAS RECEIVED BY PTOLEMY, TO BE ENSHRINED AS THE SON OF AMMON, BY THE PRIESTS OF EGYPT. That the conſtruction of the Tomb would demand every thing admirable in materials and in workmanſhip, cannot be diſputed; but upon this ſubject we have ſufficient proof from the teſtimony of antient hiſtorians. Diodorus, whoſe deſcription of the funeral pomp ſeems to convey an adequate idea of the magnificence with which it was celebrated, repreſents it, "in magnitude and workmanſhip, worthy the greatneſs and glory of Alexander." P. 44.

The proof that Alexander muſt have been buried as an Egyptian deity, is given in page 48, and ſtrengthened by Profeſſor Henley in the Appendix, p. 133. The hiſtorical proofs now follow in chronological order, of which we ſhall merely offer a liſt, with occaſional remarks.

The author begins by giving the account of Alexander's death from Plutarch, and of his funeral pomp from Diodorus Siculus. We think him right in his explanation of χρυσοῦν σφυρήλατον ἁρμόζον, which he renders "golden *chaſe-work*, wrought with a hammer, and fitted to the ſkin." But, after all, there is much obſcurity in this part of the hiſtorian's deſcription. The words are Πρῶτον μὲν γὰρ τῷ σώματι καλεσκευάσθη χρυσοῦν σφυρήλατον ἁρμόζον, "firſt there was prepared for the body a golden chaſe-work fitted to it," καὶ τοῦ τ' ἀνὰ μέσον ἐπλήρωσαν ἀρωμάτων, &c." and this they filled within (*in* or *to* the middle) with ſpices." But if the chaſe-work fitted the body, what room was there for the ſpices? It muſt have been the body which was ſo filled; and it ſhould be rendered "and they filled it (the body) with ſpices;" and in the Latin verſion, "Principio autem cadaveri loculus mallei ductura ita fabricatus eat, ut probe quadraret, *quod* (not quem; *cadaver*, not *loculus*, being the antecedent) *in medio* aromatis, &c.—Still, over the *loculus* of chaſe-work was another covering of gold, which alſo fitted exactly, and encompaſſed the upper part. Ἐπάνω δὲ τῆς θήκης (θήκην ſeems to have dropped out of the text above) ἐπετίθετο καλυπτὴρ χρυσοῦς ἁρμόζων ἀκριβῶς, καὶ περιλάμβανων τὴν ἀνωτάτω περιφέρειαν. This ſeems extraordinary. Then followed his purple veſt, embroidered with gold, and his arms laid beſide him. How the *fitting* caſe of gold, and the

fitting veil of gold, coming down half way, could both be wanted, is a little difficult to comprehend. Yet we have no doubt of the right interpretation of σφυρήλατον. The following paſſage contains brief references to ſeveral authorities, reſpecting the honour paid to Alexander.

" By the reſpect thus paid to the remains of their deceaſed monarch, Ptolemy allured to his ſervice many of Alexander's veteran troops *. The ſhrine † was conſtructed with all poſſible magnificence; and hiſtorians ſtate, that it ſtood within the city §. This fact is of ſome conſequence, as it proves the Tomb to have been within the walls, and not in any of the cemeteries or ſepulchres without; as the vaſt catacombs, lately diſcovered to the weſtward, might otherwiſe lead us to imagine ‡. It was the *palladium* of the city, conſecrated by the moſt ſacred ceremonies, and continued to be an object of reverence and adoration to the lateſt periods. In the truth of theſe circumſtances all hiſtorians agree. Pauſanias mentions the removal of the body from Memphis ‖; and Quintus Curtius, in the paſſage before cited, after confirming the truth of its being ultimately carried to Alexandria, further ſays ¶, "*Omniſque memoriæ ac nomini honos habetur.*" Diodorus and Strabo both expreſsly ſtate **, that Ptolemy brought the body of Alexander to Alexandria; and "there," ſays Strabo ††, "it ſtill lies; though not in its original coffin; a caſe of glaſs having been ſubſtituted for the gold covering, which a later Ptolemy had removed." Other writers mention the tomb and body of Alexander §§. The body, whether protected by its golden or glaſs covering, according to the cuſtom of all antient nations, and particularly of the Egyptians and Greeks, repoſed in a huge ſarcophagus of ſtone, the materials and the workmanſhip of which have been ſo pointedly deſcribed by the hiſtorian as worthy the glory of Alexander ‡‡. Suetonius confirms the truth of this, by the diſtinction he makes between the ſarcophagus and the body, in relating the viſit of Auguſtus to the tomb.

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* Diod. Sic. lib. xviii. c. 28.

† The word in the original is τέμενος; which, in the edition by Weſſeling, is tranſlated *delubrum*. It may properly be written *ſhrine*; as τέμενος meant a *ſanctuary* or *ſacred incloſure*, any thing that incloſed what is deemed ſacred.

§ Strabo, lib. xvii. Caſaubon. Animad. in Sueton. p. 58. &c. &c.

‡ An account of extraordinary ſubterranean excavations, weſtward of Alexandria, may be expected from the French, in whoſe hands I ſaw very accurate and beautiful drawings of them. They were regarded, by ſome, as the ſepulchres of the Ptolemies.

‖ Pauſanias, lib. i. c. 6. ¶ Quintus Curtius, pag. ult.

** Diod. Sic. lib. xviii. Strabo, lib. xvii. †† Ibid.

§§ Lucan. et Suetonius in Auguſto, c. 18.

‡‡ Diod. Sic. lib. xviii. c. 28.

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The words he uſes are *, "*conditorium et corpus*;" and they are ſo remarkable, that his learned commentator, *Caſaubon*, having no idea of any other repoſitory than what the gold or the glaſs coffin afforded, breaks out in theſe interrogations: "*Quid appellat conditorium? an quam Strabo, lib. ultimo,* πύελον?" and then adds, "*Ea erat arca olim ex auro, poſtea è vitro, in quâ ſervatum Alexandri M. corpus.*" P. 54.

Proceeding with the hiſtorical collection, we come nex to Dio Caſſius, who relates the viſit of Auguſtus to Alexander's tomb. "He ſaw," ſays the hiſtorian, "the body of Alexander, and touched it; ſo that part of the noſe, *as they relate*, was broken off." This confirms the relation of Strabo, who ſays that a Ptolemy called *Coccus* or *Pariſactus* (probably of Cyprus) robbed the body of its gold. When we conſider the vaſt weight of the Sarcophagus, we can hardly think that it was brought out of its ſacred repoſitory, as Suetonius ſeems to ſay, in the word *prolatum*. Perhaps it was only the body itſelf which was brought out, in ſome caſe ſubſtituted for its golden chaſe-work, which Suetonius might call *conditorium*. Dio Caſſius alſo relates the viſit of Septimius Severus to the tomb, and his ſhutting up the ſacred books of the Egyptian prieſts in it; that is, in the ſhrine or chapel incloſing it, not in the Sarcophagus. Caracalla made a ſimilar viſit, opened the chapel, and honoured the tomb with preſents, as is related by Herodian. The ſubverſion of the Pagan temples followed, about ſixty years after the converſion of Conſtantine; and then, as is fairly conjectured, the primitive Chriſtians, not finding it eaſy to remove the Sarcophagus, built a church over it, bearing the name of St. Athanaſius, "and the body having been removed, the tomb itſelf was converted into a ciſtern." May we not add to this another conjecture? that the ciſtern was intended and uſed for the immerſion of converts when baptized. While the Chriſtians poſſeſſed Alexandria, hiſtorians appear to be ſilent reſpecting the Sarcophagus. Chryſoſtom, indeed, is cited here, but in a way which rather creates a difficulty than aſſiſts the hypotheſis. Chryſoſtom ſays, Ποῦ γὰρ, εἰπέ μοι, τὸ σῶμα Ἀλεξάνδρου; δεῖζόν μοι. "Where is the tomb of Alexander, ſhew it me?" This he certainly ſeems to ſay, as if it was impoſſible to ſhow it; and this total loſs of the memory of it in his time, ſeems almoſt incompatible with the other authorities. But Chryſoſtom lived at Conſtantinople, and in the fourth century.

* "Per idem tempus, *conditorium et corpus* Magni Alexandri," &c. Sueton. in Auguſto, c. 18.

When Alexandria fell into the poſſeſſion of the Arabs, we find the church converted into a moſque, but ſtill retaining the name of St. Athanaſius, as the moſque of St. Sophia, at Conſtantinople, alſo retains the name of its Chriſtian patroneſs. Alexander, being mentioned in the Koran *, retained the reſpect of Muſſelmen. Said Ebn Batric, or Eutychius, is now mentioned, though his teſtimony is of no particular force. Benjamin of Tudela either ſpeaks of ſome other Sarcophagus, or his teſtimony is hoſtile; for he deſcribes it as on the ſea-ſhore †. The deſcription of Leo Africanus, who, when he viſited Alexandria, was a Mahometan, and therefore had acceſs to the repoſitory, is highly ſatisfactory. It is thus tranſlated by Dr. C.:

"Neither ought it to be omitted, that, *in the midſt of the ruins of Alexandria*, there ſtill remains a ſmall edifice, built like *a chapel*, worthy of notice on account of *a remarkable Tomb*, held in high honour by the Mahometans; in which ſepulchre, they aſſert, is preſerved the BODY OF ALEXANDER THE GREAT, AN EMINENT PROPHET AND KING, as they read in their Koran. An immenſe crowd of ſtrangers comes thither, even from diſtant countries, for the ſake of worſhipping and doing homage to the Tomb; on which, likewiſe, they frequently beſtow conſiderable donations." P. 79.

This approaches to deciſion: for if the tomb was there, and was worſhipped in 1491, there is little chance of its having been removed afterwards; eſpecially as we find it ſtill venerated and worſhipped in 1798. The deſcription of Marmol, a Spaniſh traveller, is very ſimilar. A Perſian work, commonly called the *Lebtarikh*, next deſcribes the tomb as made of *Egyptian marble*. Now follow the teſtimonies of Sandys, Pococke, Van Egmont, and Heyman; the latter traveller, ſpeaking of a ſacred *cheſt*, ſuppoſed to be dangerous to approach, of a guard kept there by the Turks, and of the place having been a church dedicated to St. Athanaſius. Bruce could hear nothing of it, but confeſſedly made little or no enquiry. Mr. Eyles Irwin contrived to get admiſſion to the Moſque, and deſcribes the ſarcophagus as a ſtone ciſtern, according to its preſent appearance. Sonnini alſo deſcribes it at large; and laſtly our countryman Mr. Browne, whoſe account is worth copying.

"There is alſo A SARCOPHAGUS or cheſt of ſerpentine marble in the great Moſque, which is uſed for a ciſtern. It is of the

* Sale's Tranſlation, vol. ii. ch. 18. p. 124.

† It muſt have been another, for Leo ſo ſoon after deſcribes it as being in a chapel.

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ſame kind with that ſo minutely deſcribed by Niebuhr, at *Kallaat el Kalſe* in *Kabira**, and ſeems to be almoſt as rich in hieroglyphics. It has the additional advantage of being entire, and little if at all injured by time. It is ſaid one of thoſe who farmed the cuſtoms ſome years ſince, on retiring from Egypt, had negotiated for the removal of *this precious monument of antiquity*, on board of an European veſſel, with the intention of carrying it as a preſent to the Emperor of Germany. On the night when it was to be embarked, however, the ſecret being diſcloſed, the citizens clamorouſly inſiſted that the property of the Moſque was inviolable. The projected removal was accordingly relinquiſhed, and *the cheſt has ever ſince been watched with uncommon vigilance*, ſo that it is now difficult for an European even to obtain a ſight of it; which muſt be my excuſe for not having been more minute in my deſcription of a monument, that ſeems not to have been particularly obſerved by former travellers." P. 92.

Thus concludes the evidence adduced by Dr. Clarke, which, after all poſſible deductions, muſt be allowed to amount to a conſiderable degree of probability. Mr. Henley, in the Appendix, No. 2, gives ſome additional ſtrength to the proofs, and puts them in new lights, but does not add much to the real evidence. This poſtſcript, however, is important, as proving the continued veneration of the Turks for the Sarcophagus.

"The laſt inſtance of devotion paid to this Sarcophagus was at its departure from Alexandria in his Majeſty's ſhip the Madras, commanded by Rear-Admiral Sir Richard Bickerton; when the Capitano Bey, with his ſuite and many Turks of diſtinction, came on board for the expreſs purpoſe, and all ſolemnly touched the Tomb with their tongues. The privilege to render this act of adoration, whilſt the monument remained in its former ſituation, was obtained from the Iman of the Moſque, by a contribution of ſix paras or medins, for each individual. On taking his leave, the Capitano Bey declared, that Providence would never ſuffer the Tomb, in our hands, to go ſafe to England."

"Theſe intereſting particulars were obligingly communicated by General TURNER." P. 144.

The book is altogether intereſting, as the work of an ingenious ſcholar, and contains many valuable particulars, beſides thoſe immediately relating to the Tomb. Such, for inſtance, as the diſcovery of the ancient city of Sais, p. 31. The deſcription of the ruins of Tithorea, Appendix, No. 4. The diſcovery that the marble called *Verde Antico*, was brought from Laconia, p. 42. The mention of the Alex-

* It is now in the Britiſh Muſeum.

andrian

When Alexandria fell into the poſſeſſion of the Arabs, we find the church converted into a moſque, but ſtill retaining the name of St. Athanaſius, as the moſque of St. Sophia, at Conſtantinople, alſo retains the name of its Chriſtian patroneſs. Alexander, being mentioned in the Koran *, retained the reſpect of Muſſelmen. Saïd Ebn Batric, or Eutychius, is now mentioned, though his teſtimony is of no particular force. Benjamin of Tudela either ſpeaks of ſome other Sarcophagus, or his teſtimony is hoſtile; for he deſcribes it as on the ſea-ſhore †. The deſcription of Leo Africanus, who, when he viſited Alexandria, was a Mahometan, and therefore had acceſs to the repoſitory, is highly ſatisfactory. It is thus tranſlated by Dr. C.:

"Neither ought it to be omitted, that, *in the midſt of the ruins of Alexandria*, there ſtill remains a ſmall edifice, built like a *chapel*, worthy of notice on account of *a remarkable Tomb*, held in high honour by the Mahometans; in which ſepulchre, they aſſert, is preſerved the BODY OF ALEXANDER THE GREAT, AN EMINENT PROPHET AND KING, as they read in their Koran. An immenſe crowd of ſtrangers comes thither, even from diſtant countries, for the ſake of worſhipping and doing homage to the Tomb; on which, likewiſe, they frequently beſtow conſiderable donations." P. 79.

This approaches to deciſion: for if the tomb was there, and was worſhipped in 1491, there is little chance of its having been removed afterwards; eſpecially as we find it ſtill venerated and worſhipped in 1798. The deſcription of Marmol, a Spaniſh traveller, is very ſimilar. A Perſian work, commonly called the *Lebtarikh*, next deſcribes the tomb as made of *Egyptian marble*. Now follow the teſtmonies of Sandys, Pococke, Van Egmont, and Heyman; the latter traveller, ſpeaking of a ſacred *cheſt*, ſuppoſed to be dangerous to approach, of a guard kept there by the Turks, and of the place having been a church dedicated to St. Athanaſius. Bruce could hear nothing of it, but confeſſedly made little or no enquiry. Mr. Eyles Irwin contrived to get admiſſion to the Moſque, and deſcribes the ſarcophagus as a ſtone ciſtern, according to its preſent appearance. Sonnini alſo deſcribes it at large; and laſtly our countryman Mr. Browne, whoſe account is worth copying.

"There is alſo A SARCOPHAGUS or cheſt of ſerpentine marble in the great Moſque, which is uſed for a ciſtern. It is of the

* Sale's Tranſlation, vol. ii. ch. 18. p. 124.

† It muſt have been another, for Leo ſo ſoon after deſcribes it as being in a chapel.

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ſame kind with that ſo minutely deſcribed by Niebuhr, at *Kallaat el Kabſh* in *Kahira* *, and ſeems to be almoſt as rich in hieroglyphics. It has the additional advantage of being entire, and little if at all injured by time. It is ſaid one of thoſe who farmed the cuſtoms ſome years ſince, on retiring from Egypt, had negotiated for the removal of *this precious monument of antiquity*, on board of an European veſſel, with the intention of carrying it as a preſent to the Emperor of Germany. On the night when it was to be embarked, however, the ſecret being diſcloſed, the citizens clamorouſly inſiſted that the property of the Moſque was inviolable. The projected removal was accordingly relinquiſhed, and *the cheſt has ever ſince been watched with uncommon vigilance*, ſo that it is now difficult for an European even to obtain a ſight of it; which muſt be my excuſe for not having been more minute in my deſcription of a monument, that ſeems not to have been particularly obſerved by former travellers." P. 92.

Thus concludes the evidence adduced by Dr. Clarke, which, after all poſſible deductions, muſt be allowed to amount to a conſiderable degree of probability. Mr. Henley, in the Appendix, No. 2, gives ſome additional ſtrength to the proofs, and puts them in new lights, but does not add much to the real evidence. This poſtſcript, however, is important, as proving the continued veneration of the Turks for the Sarcophagus.

"The laſt inſtance of devotion paid to this Sarcophagus was at its departure from Alexandria in his Majeſty's ſhip the Madras, commanded by Rear-Admiral Sir Richard Bickerton; when the Capitano Bey, with his ſuite and many Turks of diſtinction, came on board for the expreſs purpoſe, and all ſolemnly touched the Tomb with their tongues. The privilege to render this act of adoration, whilſt the monument remained in its former ſituation, was obtained from the Iman of the Moſque, by a contribution of ſix paras or medins, for each individual. On taking his leave, the Capitano Bey declared, that Providence would never ſuffer the Tomb, in our hands, to go ſafe to England."

"Theſe intereſting particulars were obligingly communicated by General TURNER." P. 144.

The book is altogether intereſting, as the work of an ingenious ſcholar, and contains many valuable particulars, beſides thoſe immediately relating to the Tomb. Such, for inſtance, as the diſcovery of the ancient city of Sais, p. 31. The deſcription of the ruins of Tithorea, Appendix, No. 4. The diſcovery that the marble called *Verde Antico*, was brought from Laconia, p. 42. The mention of the Alex-

* It is now in the Britiſh Muſeum.

andrian

andrian Catacombs, pp. 54 and 103; and the curious note on the monumental heaps of ſtones, p. 46; with the account of burying in gold, p. 51. Theſe and other proofs evince an active and well-ſtored mind: and add to that eſtimation which the writer had before obtained by his valuable antiquarian preſents to the Univerſity of Cambridge; and the part he took in diſcovering and bringing to England a moſt ancient, and abſolutely ineſtimable MS. of Plato. Moſt cordially do we wiſh all ſucceſs to the ſtudies and purſuits of ſo judicious an inveſtigator.

ART. II. *Poems and Runnamede, a Tragedy, by the Rev. John Logan, F. R. S. Edinburgh. One of the Miniſters of Leith. A new Edition, with a Life of the Author.* 12mo. Price 4s. 6d. Vernor and Hood. 1805.

IT is comparatively but ſeldom that we can introduce a poetical collection among our principal articles. We gladly do it when we can. The author of the preſent work is unhappily, for his friends and the public, now no more, but his poetry will ever be admired. Mr. Logan was the editor of a collection of poems publiſhed in 1770, under the title of Poems on ſeveral Occaſions, by Michael Bruce; but he is better known by writing a pamphlet in vindication of Mr. Haſtings, which made a great impreſſion on the public mind, and for the publiſhing of which, Mr. Stockdale was proſecuted by order of the Houſe of Commons. He publiſhed ſome poems and hymns in 1781, and he delivered a courſe of lectures on the Philoſophy of Hiſtory, which obtained him great and deſerved reputation. His tragedy of Runnamede was not permitted to be repreſented, from a ſuſpicion of its containing improper alluſions, but it was afterwards printed and exhibited at Edinburgh. He died in 1788. We are happy to ſee his poems thus ſelected and publiſhed; for as a tender and pathetic writer, we think him entitled to great praiſe;—a few ſpecimens will be acceptable to the reader.

Ode to Sleep.

In vain I wait the dawning light,
The coy divinity of night;
Reſtleſs from ſide to ſide I turn,
Ariſe ye muſings of the morn.

Oh ſleep, tho' baniſhed from theſe eyes,
In viſions fair to Delia riſe;
And o'er a dearer form diffuſe,
Thy healing balm, thy lenient dews.

Bleſt

Bleſt be her night as infants reſt,
Lulled in the fond maternal breaſt;
Who ſweetly playful ſmiles in ſleep,
Nor knows that he is born to weep.

Remove the terrors of the night,
The phantom forms of wild affright;
The ſhrieks from precipice or flood,
And ſtarting ſcene that ſwims with blood.

Lead her aloft to blooming bowers,
And beds of amaranthine flowers,
And golden ſkies and gliſtering ſtreams
That paint the paradiſe of dreams.

Venus preſent a lover near,
And gently whiſper in her ear;
His woes tho' lovely and forlorn,
Counts the ſlow clock from night till morn.

Ah let no partner of my pain,
Save juſt a tender trace remain;
Aſleep conſenting to be kind,
And wake with Daphnis in her mind.

Ode on the Death of a Young Lady.

The peace of heaven attend thy ſhade,
My early friend, my favourite maid;
When life was new, companions gay,
We hailed the morning of our day.

Oh with what joy did I behold
The flower of beauty fair unfold;
And feared no ſtorm to blaſt thy bloom,
Or bring thee to an early tomb.

Untimely gone, for ever fled,
The roſes of the cheek ſo red;
The affection warm, the temper mild,
The ſweetneſs that in ſorrow ſmiled.

Alas the cheek where beauty glow'd,
The heart where goodneſs overflow'd,
A clod amid the valley lies,
And "Duſt to duſt" the mourner cries.

O from thy kindred early torn,
And to thy grave untimely borne!
Vaniſh'd for ever from my view,
Thou ſiſter of my ſoul, adieu!

Fair, with my firſt ideas twin'd
Thine image oft will meet my mind;

And, while Remembrance brings thee near,
Affection ſad will drop a tear.

How oft does Sorrow bend the head,
Before we dwell among the dead!
Scarce in the years of manly prime,
I've often wept the wrecks of time.

What tragic tears bedew the eye!
What deaths we ſuffer ere we die!
Our broken friendſhips we deplore,
And loves of youth that are no more!

No after-friendſhip e'er can raiſe
The endearments of our early days;
And near the heart ſuch fondneſs prove,
As when it firſt began to love.

Affection dies, a vernal flower;
And love the bloſſom of an hour;
The ſpring of fancy cares controul,
And man the beauty of the ſoul.

Verſ'd in the commerce of deceit,
How ſoon the heart forgets to beat!
The blood runs cold at Int'reſt's call:—
They look with equal eyes on all.

Then lovely Nature is expell'd,
And Friendſhip is romantic held;
Then Prudence comes with hundred eyes:
The veil is rent—the viſion flies.

The dear illuſions will not laſt;
The æra of enchantment's paſt;
The wild romance of life is done;
The real Hiſtory is begun.

The ſallies of the ſoul are o'er,
The feaſt of fancy is no more;
And ill the banquet is ſupplied
By form, by gravity, by pride.

Ye gods! whatever ye withhold,
Let my affections ne'er grow old;
Ne'er may the human glow depart,
Nor Nature yield to frigid Art!

Still may the generous boſom burn,
Tho' doom'd to bleed o'er beauty's urn;
And ſtill, the friendly face appear,
Tho' moiſten'd with a tender tear.

Song.

The day is departed, and round from the cloud
  The moon in her beauty appears;
The voice of the Nightingale warbles aloud
  The muſic of Love in our ears.
Maria appears: now the ſeaſon ſo ſweet
  With the beat of the heart is in tune,
The time is ſo tender for Lovers to meet
  Alone by the light of the Moon.

I cannot, when preſent, unfold what I feel;
  I ſigh, can a Lover do more;
Her name to the ſhepherds I never reveal,
  Yet I think of her all the day o'er.
Maria, my Love, do you long for the grove,
  Do you ſigh for an interview ſoon;
Does ere a kind thought run on me as you rove
  Alone by the light of the Moon?

Your name from the ſhepherds whenever I hear
  My boſom is all in a glow;
Your voice when it vibrates ſo ſweet thro' mine ear
  My heart throbs, my eyes overflow.
Ye powers of the ſky with your bounty divine,
  Indulge a fond Lover his boon;
Shall heart ſpring to heart, and Maria be mine
  Alone by the light of the Moon!

With the tragedy of Runnamede, we are leſs diſpoſed to be ſatisfied, although it may be readily acknowledged to contain many excellent and brilliant paſſages. We conſider this little volume in its preſent form, a valuable acceſſion to our poetical collections.

It ſhould not be omitted to inform the reader, that ſome of the Poems are to be found in Dr. Anderſon's collection.

ART. III. *Practical Obſervations concerning Sea Bathing, to which are added Remarks on the Uſe of the Warm Bath. By A. P. Buchan, M.D. of the College of Phyſicians, London.* 12mo. pp. 206. Pr. 6s. Cadell and Davies. 1804.

THE obſervations contained in this little volume are the reſult of experience obtained by the author, in the courſe of frequent viſits to the ſea-coaſts, for the recovery of

of his health, or to ſhake off the languor occaſioned by a long reſidence in London, and the labour of his profeſſional avocations. In theſe viſits, by mixing with perſons ſimilarly affected, he was enabled to collect much information on the effects of bathing, on different conſtitutions, and in a variety of complaints.

Sea-bathing, the author obſerves, is reſorted to, for the general improvement of the health, or for the cure of particular diſeaſes; for each of theſe claſſes of perſons, he has given appropriate directions.

The general effects of cold ſea-bathing are to brace and ſtrengthen the conſtitution, and to render it leſs ſuſceptible of injury from the frequent changes in the temperature of the atmoſphere occurring in this country. Hence perſons accuſtomed to bathing are rarely affected with cold, or as we ſay to catch cold, on being expoſed to damp or cold air. A practice the contrary to bathing is wearing flannel next the ſkin, which debilitates, and makes us feeble. This is very properly, we think, condemned, excepting under certain circumſtances, and as a temporary remedy for cough, rheumatics, paralyſis, &c. and even in thoſe caſes, the waiſtcoat ſhould be frequently changed, and the ſordes, which ſpeedily collect, waſhed from the ſkin. The uſe of the fleſh-bruſh might, in moſt caſes, ſuperſede the fleecy hoſiery.

The autumn is generally found to be the beſt ſeaſon in the year, and the morning the beſt time in the day for bathing. In ſome debilitated conſtitutions however, it is far better to defer bathing until an hour or two after breakfaſt, when ſuch perſons are more alive and vigorous, and better able to reſiſt the ſhock, which every one experiences on going into the ſea, or into any cold bath. The cuſtom of putting children into bed after bathing is improper; it occaſions them to perſpire profuſely, and entirely deſtroys the bracing effects of the bath. Walking, or taking ſo much exerciſe as will excite a glow of heat, is proper both before and after bathing. Though it is neceſſary that the head, as well as every part of the body, ſhould be immerſed in the water, the cuſtom of plunging in head firſt is neither neceſſary, nor in many conſtitutions proper. The author has known ſevere head-achs occaſioned by that practice, as well as by going into the bath with the head covered with an oil-ſkin cap, a piece of furniture which ſhould be excluded the bathing-room. We give the following paſſage, containing an important caution to perſons who reſort to the ſea as an

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amuſement, in the author's words, as a ſpecimen of the execution of this part of the ſubject.

" The hilarity of ſpirits and increaſe of appetite," he obſerves, p. 88, " which people in general experience during a viſit to the ſea-coaſt, together with the temporary exemption from all ſerious occupations, are powerful inducements to indulge in the pleaſures of the convivial board. To inculcate any ſtrict plan of regimen would, I am ſure, prove an invidious, and, I ſuſpect, be an uſeleſs attempt. To live, as the expreſſion is commonly underſtood, lower than uſual during a courſe of ſea-bathing, can anſwer no good purpoſe. But the intention of theſe obſervations would be ill fulfilled, were I to omit pointing out the dangerous conſequences of exceſs.

" The impropriety of bathing in the morning, after having been, in any degree, intoxicated the preceding evening, is nearly equivalent to the riſk of going into the water while the body is in the act of cooling after ſevere exerciſe. The general debility and torpor of the ſyſtem, the effects of the immoderate uſe of intoxicating liquors, cannot fail to be augmented by immerſing the body into cold water. To plunge into the ſea in the height of the drunken paroxyſm would be attended with leſs danger, than to bathe during that ſtate of comparative weakneſs, through which the inebriate muſt neceſſarily paſs, before reverting to the uſual ſtandard of health. Never to exceed the limits of moderation is a degree of ſelf-denial, perhaps difficult to practiſe; but after any aberration from the rules of temperance, prudence ought to enforce the propriety of deſiſting from the uſe of the bath for ſome days. Perſonal obſervations lead me to conclude, that no year paſſes without ſome victims to the neglect of this neceſſary precaution."

The ſame precautions ſhould be uſed, particularly by delicate females, after dancing. " Thoſe who chuſe to indulge," he ſays, p. 91, " in the evening ball, ought to abſtain from the morning bath."

Among the diſeaſes for which the ſea air and bathing are recommended, ſcrofula is moſt diſtinguiſhed. In infancy it manifeſts itſelf by ſwelling of the lips, thickneſs of the partition dividing the noſtrils, and enlargement of the glands in the neck; in its more advanced ſtate by white ſwellings, diſeaſes of the hip joint, &c. To obtain a cure in theſe caſes, it is neceſſary that the parties ſhould continue to reſide on ſome convenient part of the ſea coaſt, for ſeveral months, perhaps for two or three years. The author " has ſeen one caſe," he ſays, p. 104, " and heard of ſome others, where ſcrofulous ſores of conſiderable extent healed, while the patient was daily taking two table ſpoon-

fuls of the recently expreſſed juice of the water parſnip (ſinum nodiflorum), mixed with an equal quantity of milk. It produced no ſenſible effect on the conſtitution, except that of keeping the body gently open." Sea air and bathing are alſo thought to be highly beneficial in preventing and in curing rickets. The diet in ſcrofulous and ricketty caſes ſhould be of a generous and nutritive kind. Hyſteric, and in general all nervous complaints, St. Vitus's dance, epilepſy, a particular kind of apthous ſore throat, which has ſometimes been miſtaken for venereal, the feebleneſs remaining after paralytic affections, profuſe menſtrual diſcharges, chloroſis in its early ſtage, are eminently benefited by ſea air and bathing. The author has ſeen a large wen, ſituated between the angle of the jaw and the ear, diſſolved by applying ſalt and water, in the manner recommended by Mr. Chiſholme. On the other hand, ſea-bathing is injurious, the author thinks, in every kind of cutaneous eruption. Some are manifeſtly aggravated by it; and, on the moſt careful inquiry, he could not hear of any that were cured by it, although many patients are ſent to the ſea coaſt with that view. Perſons affected with pulmonary conſumption ſhould neither bathe, nor, as the author thinks, breathe the ſea air; and yet ſailing on the ocean has been recommended as a remedy for the complaint. Perſons, not accuſtomed to bathing, ſhould not begin at a late period of life.

The quantity of ſalt contained in a given quantity of ſea water varies in different parts of the ocean. The proportion is greater in warm than in colder regions. "In the northern parts of the Baltic, a pound of ſea water ſcarcely contains two drams of ſalt; on the Britiſh coaſt, it contains nearly an ounce; in the Mediterranean, two ounces; and in the Atlantic, near the line, it contains nearly three ounces."

On the internal uſe of ſea water, the author obſerves, it is not adapted to every conſtitution. "When the bowels are loaded with viſcid phlegm, it anſwers particularly well, and the uſe of it frequently reſtores health and appetite. But in irritable, hectic, and what are termed bilious habits, it heats the body, and occaſions conſiderable, and ſometimes permanent diſorders of the organs of digeſtion. When purgatives are previouſly known to diſagree with the conſtitution, "the uſe of ſea water internally, ſhould not," he ſays, "be ventured on." A wine-glaſs full of ſea water, taken every night at bed-time, amends the appetite, and promotes digeſtion; perſiſted in, it is ſaid to kill the little worms, called aſcarides, and to aſſiſt in ejecting them from the bowels. It may for

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that purpoſe be mixed with an equal portion of cows-milk. Sea water for internal uſe ſhould be taken at a conſiderable diſtance from the ſhore, and at ſome depth from the ſurface.

From the account we have given of this work, our readers will ſee that it contains many judicious obſervations, and cannot fail of being a uſeful manual for perſons reſorting to the ſea coaſt, whether for pleaſure, or the recovery of health. The obſervations on warm bathing are equally pertinent and proper.

ART. IV. *Principes Elémentaires de Muſique, &c. &c.*

(Concluded from Vol. XXV. p. 369.)

WE reſume our conſideration of this work with the latter part of the viith article upon degrees and intervals.

Sect. 4. *Variation of Intervals by the Effect of alterative Signs.*

Theſe ſigns are the ſharp *(Dieſe)*, the flat *(Bemol)*, and the natural *(Bequarre)*.

Every interval, by theſe means, may acquire four different *characters*, (epithets,) and become either major, ſuperfluous, minor, or diminiſhed.

The fourth, fifth, and octave are properly termed *unaltered*, and the ſecond, third, ſixth, and ſeventh, called major and minor.

For the ſake of *uniformity* however, (we ſuppoſe) they have thought it neceſſary to inſert the enharmonic fourth C flat to F ſharp, and the enharmonic fifth C flat to G ſharp, both which they candidly allow to be *impracticable*; they might alſo have anathematized a few more intervals which are found in the table under the ſame enharmonic claſs, ſuch as C ſharp to A flat, C to B ſharp, &c.

Two pages of the inverſion of intervals follow, which are rather extenſive and minute, and no otherwiſe exceptionable than as including ſome of the *impracticable* diſtances juſt mentioned.

Article VIII. *Of the Word Tone.*

Section I. *Of its different Acceptations.*

1. It ſignifies a diatonic interval as from *ut* to *re*, C to D, D to E, &c.

2. It ſignifies the principal ſound on which the melody is formed, and hence called the tonic.

3. It ſignifies the pitch or degree of elevation which inſtruments or voices take in a concert.

In this laſt acceptation it is not uſed in England, but we employ it in a fourth ſenſe, that of *Quality*, or what Suremain de Miſſery calls *Timbre*. P. 52.

Section II. *Of the Sharp, Flat, and Natural.*

The *Sharp* is derived from an aſcending ſeries of thirteen unaltered fifths, which produces, in its ſuperior part, ſeven ſounds increaſed by a ſemitone.

The *Flat* is derived alſo from a ſimilar ſeries of deſcending fifths, &c.

This theory is leſs correct than that of Kirnberger*, which aſcribes the origin of the ſharps to the neceſſity of introducing the leading note or *Semitonium Modi* in the ſcales of G, D, A, and E, and which is really true, ſince the ſcale of *perfect fifths*, however plauſible upon paper, can never give *true thirds* for the uſe of harmony.

P. 25. The French ſeem to allow this afterwards, where they give the ſcales in all their ſignatures, with the tonic and leading note particularly diſtinguiſhed in each.

By extending the ſcales as far as ſeven ſharps and ſeven flats, fourteen major keys are given, which are compared with that of C, and their analogy ſhown by the introduction of the ſeven different clefs. In this ingenious arrangement, the importance of the *leading note* is ſtrongly marked, by placing it *twice*, firſt below the tonic, and afterwards in its proper place as the ſeventh of each ſcale.

Article IX. Section I. *Of the Modes.*

"The key note or tonic being determined by the leading note, it is required to aſcertain the mode.

"A mode is the appropriate character of the key.

"The ancients had a vaſt number of modes; we admit but of two, the *major* and the *minor*. Theſe borrow their charac-

* Kunſt des reinen Satzes. P. 8.

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ter from the third and ſixth, which, when both are major, conſtitute the major mode, and when both minor, conſtitute the minor mode."

The four Scales are then given.

C major with its major third E and its major ſixth A.

A minor its relative, with its minor third C, and its minor ſixth F.

C minor, altered from the major by making E flat and A flat.

A major altered from the minor by making C ſharp and F ſharp.

The origin of the minor mode is then inveſtigated, and the union between the major harmony, and that of its relative minor on the third below, is very clearly ſhown.

Section II. *Diatonic Gammut.*

After deſcribing the major, the natural minor ſcale is given, and the want of the leading note occaſions the formation of a ſecond ſcale, in which the minor ſixth and ſharp ſeventh are both uſed.

The falſe relation ariſing between the F natural and G ſharp, introduces a third ſcale, in which the ſixth is made ſharp aſcending to the leading note.

The objections to theſe ſcales are very fairly ſtated, the ſecond is ſhown to be moſt appropriate to harmony, and the laſt to melody.

If the deſcription had concluded here, we ſhould have avoided the diſagreeable neceſſity of ſeverely cenſuring the ſubſequent paragraph, which, for the edification of the learned, we ſhall tranſlate entire.

"If, inſtead of theſe three ſcales, we were to introduce again the *ancient* minor ſcale of Guido, theſe inconveniences and irregularities would diſappear. This learned legiſlator foreſaw all the dangers of introducing the ſharp ſixth, and compoſed a gammut, which was preſerved, during ſeveral ages, in the following manner."

The ſcale of A is then given, firſt aſcending to F, then deſcending to G ſharp, and it concludes with A, C, E, G, ſharp aſcending, and A, E, C, A, deſcending, to which the following obſervations are annexed.

"This gammut aſcending neither injures the rule nor the mode; the falſe relation of the ſuperfluous ſecond is avoided; there is neither licence nor exception, and nevertheleſs Guido uſes the ſharp

ſeventh or leading note. This ſcale is, therefore, the beſt of all, ſince it is equally applicable to harmony and melody."

Will the reader imagine that the whole of this paragraph is an unfounded conjecture, and that direct evidence to the contrary exiſts in moſt European libraries?

Guido did not conſtitute this, nor any other minor ſcale, and it is extremely doubtful whether the Hexachord itſelf, in the form generally given, was not arranged by *John Cotton*, (about the year 1047, according to the ſuppoſition of the Prince Abbot Gerbert,*) long after the invention of *ut*, *re*, *mi*, &c.

Indeed, the account of Guido in M. La Borde's Eſſay† ſufficiently demonſtrates, that no ſcale of *ſeven* notes, either major or minor, was ever formed by him.

Of *our* muſical hiſtorians, particularly Sir John Hawkins‡, the French may be ignorant, but if they had looked into the firſt page of Padre Martini's Eſſay on Counterpoint, they would have found that even as late as the 15th and 16th centuries, the notation of the ſharp ſeventh was ſeldom introduced, and that the fingers had a rule to make the third and ſixths major in aſcending, and minor in deſcending, not as belonging to a key or ſcale, but as conſonances to whatever was the baſs note. Thus in the firſt example of Coſtanza Porta in Martini's work the leading note is not marked in any one place.

Guido expreſsly mentions the four church tones of D, E, F, and G, but not a word or hint to the finger about ſharpening the ſeventh at the final cadences of D or of G; and the plagal tone of A, as related to D, would require for its cadence the C ſharp, and not the G ſharp, here unaccountably attributed to Guido. It is not a little ſtrange that they ſhould, without the ſmalleſt occaſion, have introduced all this nonſenſe, when they might, with great facility and truth, have ſaid, that the ſyſtems of Rameau and Tartini had within the laſt century eſtabliſhed the harmonical ſcale of the minor mode, in which the ſixth is minor and the ſeventh ſharp, a theory ſince adopted by the German writers, one of whom has given this ſcale expreſsly for the practice of the voice. (Hillers Anweiſung zur Geſang.)

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* Scriptores Eccleſiaſtici, Tom. II. p. 45, 232.

† La Borde, Tom. III. p. 345.

‡ Sir J. Hawkins, Vol. I. p. 446.

P. 32. Article x. *Of Modulation.*

Modulation is here defined in the double ſenſe of Pepuſch and Shield, (p. 107,) and the rules given to aſcertain the new tonic are extremely accurate. A very ingenious example is alſo adduced to ſhow how, in equivocal caſes, the cadence may determine the key.

The whole of this article forms a ſtriking contraſt with the preceding one, and, if we had ſufficient room, we ſhould be glad to give a longer ſpecimen.

P. 34. Article xi. *Of the Genera.*

The genera of muſic are three, the diatonic, chromatic, and enharmonic.

The diatonic is derived from the harmonics of F, C, and G, (*fa*, *ut*, *ſol*,) whence is formed the ſcale of C, D, E, F, G, A, B, C.

The chromatic is derived from the two ſeries of fifths. By repoſing on the major third and ſixth, and thus dividing the ſcale into three parts, a chromatic major ſcale is formed. In a ſimilar manner, by repoſing on the dominant and tonic a chromatic minor ſcale is formed; neither of theſe, however, are complete, and the theory is very objectionable.

The enharmonic is ſaid to proceed by a comma, which has been miſtaken for a quarter tone.

The Abbe Rouſſier, and his commentator M. la Borde, ſeem to have convinced the compilers of this work, that the Pythagorean major tones, apotomes, and limmas, are the only true theoretical elements of muſic. We are ready to allow, that a chromatic ſeries of equal tones, and equal limmas, is now generally adopted in tuning the piano-forte; and, conſidering the extenſive range of modulation in the remote keys introduced firſt by Sebaſtian Bach, and followed by Haydn, Mozart, &c. ſuch ſeries is evidently the beſt. But we deny that, in theory, a ſyſtem in which every major third is a comma too high, and the A flat lower than the G ſharp, can be true.

The Pythagorean ſyſtem divides the octave perfectly into a fifth, and a fourth in the ratios 2 : 3 and 3 : 4.

The ſyntonic theory of Didymus alſo divides the fifth 2 : 3 or 4 : 6 into the two *thirds* major and minor 4 : 5 and 5 : 6.

Theſe are ſufficient for every muſical purpoſe, and the introduction of a diviſion implied by Ptolemy, in which the fourth 3 : 4 or 6 : 8 becomes 6 : 7 and 7 : 8 is evidently falſe, ſince the fourth is only the complement of the

fifth to the octave, and therefore not ſuſceptible of any partition which does not ariſe from the triple ſeries introduced by Pythagoras, and improved by Didymus, who invented the addition and intermixture of the quintuple ſeries.

Attempts have indeed been made by very reſpectable authors to divide the minor third 5 : 6 or 10 : 12 by another prime number (10 : 11 and 11 : 12) the falſe fourth (or rather eleventh) of the trumpet ſcale, which offends every cultivated ear, not rendered callous by the vain ſpeculations of M. Balliere, Jamard, &c.

Theſe extreme abſurdities are paſſing away, and we may thus far congratulate the authors of the preſent work, who, although too ſanguine in favour of the triple progreſſion, are not blinded by the Ptolemaic advocates of the trumpet ſcale; whilſt the Encyclopedie Methodique is filled with the articles of the Abbé Feytou, in which that ſyſtem is carried to the moſt extraordinary length.

Article XII. *Of Meaſure.*

Meaſure is the partition of duration into many equal parts.

The chief of theſe parts are called *times*, and every *time* may be ſubdivided,

The *times* are marked by equal movements of the hand, and theſe being ſometimes *four*, ſometimes *three*, and ſometimes *two*, conſtitute the quarternary, ternary, and binary meaſures.

Our ſingle and double bars are termed,

The bar of ſeparation, and

The bar of termination.

At page 43, under the head of *movement*, a liſt of Italian terms may be found, which is not very accurate, as the words relating to expreſſion are improperly intermixed with thoſe of time.

Slow movements: Grave, Largo, Adagio, Cantabile.

Leſs ſlow: Soſtenuto, Maeſtoſo, Moderato.

Still leſs ſlow: Larghetto, Andante, Andantino, Grazioſo, Allegretto. Different ſhades of expreſſion. (*Gracieux.*)

Quick

Quick { Allegro, / Allegro vivace.
Very quick { Preſto, / Preſtiſſimo,

The thirteenth article concludes (p. 43.) with noticing the other muſical ſigns, viz. the reſts, the ligature, (liaiſon) by which the ſyncopes, both regular and broken (briſée) are formed, the point or pauſe, the brace (accolade), the repeat (repriſe), the ſign (renvoi), the direct, abbreviations, &c. to p. 49.

Thus terminates their great work, in which we have pointed out with juſtice and impartiality the capital defects in this claſſical compilation of the Pariſian muſic maſters.

We have alſo, we truſt, made good our charges againſt their preciſion, hiſtory, and theory. At the ſame time it muſt be allowed that in ſome of their practical explications they have been extremely ſucceſsful, and the whole is far ſuperior to any didactical work upon muſic in their language.

If they ſhould continue their theoretic publications, and treat upon harmony and thorough baſs, we ſhall hope to find more reaſon to commend their labours.

ART. V. *Londinium Redivivum; or, an Ancient Hiſtory and Modern Deſcription of London. Compiled from Parochial Records, Archives of various Foundations, the Harleian MSS. and other authentic Sources. By James Peller Malcolm.* 4to. 3l. 13s. 6d. Vol. II. and III. Rivingtons. 1805.

OUR account of the firſt part of this work may be ſeen in our twentieth vol. p. 504.

This may indeed be conſidered as an original Hiſtory of London. The moſt valuable manuſcripts have been conſulted, all our public libraries examined, and the Britiſh Muſeum, which contains more numerous and more important documents illuſtrative of London than any other public repoſitory, has been explored with the moſt careful and moſt perſevering diligence.

We congratulate the author that his labours have advanced ſo near to a concluſion; and we ſincerely hope that he may reap the advantages he has ſo induſtriouſly ſought, and ſo very well merited. With little variation Mr. Malcolm purſues the alphabetical plan adopted in his former volume.

Of this ſecond volume, the moſt intereſting portion is that which deſcribes the Inns of Court, and the inexhauſtible treaſures of the Britiſh Muſeum. We ſhall however give, as a ſpecimen of the entertainment to be expected by the reader, the following curious paper, which relates to the Brewer's Company.

"In the reign of Henry VIII. a quarter of wheat ſold for 6s. 8d. Malt from 4s. to 5s. Oats 2s. 8d. 100 weight of the beſt hops, 6s. 4d.

"Let thoſe ſums be contraſted with the prices of the ſame articles in November, 1803; and the aſtoniſhing difference would hardly gain belief, were the facts leſs firmly eſtabliſhed, and accounted for by the heavy duties they now ſuſtain.

"Wheat 44s. 60s. 61s. and 62s. *per* quarter. Malt 50s. to 58s. Oats 24s. to 29s. In September a bag of Kentiſh hops ſold for 5l. 2s.

"So that in Henry the Eighth's time a quarter of wheat, a quarter of malt, another of oats, and one hundred weight of hops, might be purchaſed for 1l. 0s. 8d.

"In 1803 a quarter of wheat, a quarter of malt, a quarter of oats, and a bag of hops, would coſt *twelve pounds eleven ſhillings*; and at this hour *one* quart of ſtrong beer or porter, (probably ſo termed from that intended for exportation antiently called *portage**) coſts as much as four gallons in the days of Edward I.

"As the enſuing curious narrative is in ſome degree connected with the ſubject, and more particularly as it came warm from the heart of the worthy old antiquary John Stowe, I have ventured to introduce it from his own MS.

"Wedneſday the 21ſt of October, *anno* 1584, ſurveying the ward of Caſtle Baynard, we found in the houſe of Jocelyn Briznan, tipler, his gueſts to be ſerved by unlawful meaſure: whereupon we gave charge to ſuch of the houſe as were then preſent, that they ſhould from henceforth ſell no more ſorts of ale and beer but twain; to wit, double and ſingle; the beſt for a penny the quart, the ſmall for a penny the *potle*, by ſcale and meaſure, and not otherwiſe. Which charge they promiſed to obſerve, in preſence of a conſtable and the beadle.

"On Friday the 9th of July, 1585, again ſurveying the ſame ward of Caſtle Baynard, we found in divers places ale to be ſold in ſtone potts and bottles containing the piece not a full ale quart for 1½d.; but the offenders promiſing reformation, we dealt more favourably with them, as we can ſhew by writing when time ſhall ſerve. Seven *bazels* of baize we have ſent into Chriſt's Hoſpital; and would ere this have ſent as many more,

* Mr. M. is here miſtaken. *Porter* is an abbreviation of *Porter's Ale*, as it was at firſt called. *Rev.*

had not been the late interruption of Jocelyn Briznan, and his unlawful ſupporters, of the ſame Caſtle Baynard ward.

"Into the houſe of this Jocelyn Briznan we entered on the day above named, with one John Copley, conſtable; where, calling for a bottle of ale, we were promiſed it; but the conſtable perſwading us that there was no bottled ale to be ſold, we went further into the houſe, where Briznan's wife was, and there uſed ſuch ſpeeches, that ſhe forthwith locked up the door where his bottles were, and ſaid to us ſhe had none. Which ſpeech of her's the conſtable affirmed to be true. Then Agaſter Symſon requiring her to open the door, which ſhe had locked, ſhe anſwered ſhe would not; and, we demanding to ſpeak with her huſband, ſhe ſaid he was not within. Then, without warrant under my Lord Mayor's hand, for he knew no authority we had, and therefore willed us to look we did no more than we might well anſwer for, the good man of the houſe would put us to it. At length, the ſaid Jocelyn Briznan being amongſt us, and unknown to us, he ſaid, 'I am he ye ſeek for, what would you?' We told him it was reported he ſold bottled ale contrary to order. Which he denied not; but ſaid he did as other men did. Wereupon we anſwered, we *had* reformed ſome, and minded to reform the *reſt*. We told him how his wife had denied to have any bottled ale; how ſhe had locked up the door, and denied the opening thereof; which was a reſiſtance. Said he, 'I will not anſwer for my wife, nor other than for myſelf;' and he had never warning to reform theſe things ye miſlike of. The conſtable alſo affirmed the ſame, with many ſtout words.

"In the end Jocelyn opened the door which his wife had locked, where we found a fifty or ſixty pots and bottles filled with ale; whereof we meaſured one, which the wife ſaid was three-fourths, and found it not to contain a full pint of ſealed meaſure. We then, taking Jocelyn aſide, willed him to reform, and ſell no more ſuch unlawful meaſures; which he promiſed to obſerve; but would grant none amends for the fault paſſed: 'but, quoth he, 'what your authority will ſerve you, and ſpare me not, I will not ſatisfy you.' Whereupon we departed, with Browne, an officer, to the Lord Mayor, and Payne the beadle; who are witneſſes that this was the effect of that day's doings in that place.

"On Monday July 12 we came again to Jocelyn Briznan's, and demanded of him if he yet would be conformable, and what baize he would ſend into Chriſt's Hoſpital for treſpaſſes committed; whoſe anſwer was, that he had not offended, nor would make ſatisfaction; but willed us again to uſe our authority ſo far as we would anſwer it, demanding whether the ſame were by parliament or by ſtatute. Whereunto we anſwered, it was by act of common-council: whereat he made a puff. Many words were uſed by us to perſwade him. Copley, the conſtable, when called for, came out of the inner part of the houſe, with a brewer (as was ſaid). This conſtable, with vehement words, charged

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us with offering wrong to the ſaid Briznan, for that we had never given him warning; adding, that they lied that ſaid they had given any warning there; and, telling Symſon that he lied, ſhoved him. Whereupon Agaſter Eliot, laying his right hand on Copley's left ſhoulder, ſaid to the conſtable, 'Is that well ſaid of you, being an officer, to give a man the lie? I had little thought to have heard ſuch a word of your mouth.' 'What,' quoth Copley, 'doſt thou ſtrike me?' 'I ſtrike you?' ſaid Agaſter Eliot, 'Wherefore ſhould I ſtrike you?' 'When,' quoth Copley, 'I feel my arm ſmart yet.' William Lathe, officer to my Lord Mayor, and Payne the beadle, are witneſſes to this.'"

"The moraliſt will perceive from this narrative that London remains nearly *in ſtatu quo*; and I believe the tale might be matched without difficulty, if ſimilar efforts were made to aboliſh the abominable licence aſſumed by retailers by weight and meaſure, whoſe daily occupation it is to bellow their commodities through the ſtreets, with their modeſt diſcrimination between the *pound* and *full honeſt pound*." Vol. II. p. 148.

No ſubject at all connected with the undertaking ſeems to have eſcaped the author's notice. The work is full of biographical notices, curious anecdotes, local peculiarities, charters, preſentments, &c. &c. and what is not leſs deſerving praiſe, the extracts from regiſters are ſo various, that certificates may be obtained, if neceſſary, of upwards of a thouſand eminent names, excluſive of inſcriptions on monuments.

The third volume commences with an account of St. Paul's Cathedral, which is very full and ſatisfactory. We may indeed affirm, without reſerve, that ſo minute and particular a deſcription of every thing involved in the hiſtory of that ſtructure, is no where elſe to be found. We have been highly gratified with it ourſelves, and recommend it to the general attention of antiquaries. The following very curious paper is printed from the Harleian MSS.

"It muſt be acknowledged that, when James did undertake work, he proceeded with alacrity and judgment. As a preliminary, he went on horſeback, in great ſtate, on Sunday, March 26, 1620, to the church, attended by a numerous train of courtiers, and the lord mayor, Sir William Cockain. On entering the Weſt door, the king kneeled, and pronounced a prayer for the ſucceſs of the undertaking. Thence he proceeded under a canopy, held by the dean and three reſidentiaries, accompanied by the clergy and others ſinging, to the choir; which was adorned with ſome of his own rich tapeſtry, or hangings. After an anthem had been ſung, his majeſty went to St. Paul's croſs, where a ſermon was preached by Dr. King, biſhop of London, from a well-choſen text, the 13th and 14th verſes of *Domine exaudi*,

exaudi, Pſalm cii. "Thou ſhalt ariſe and have mercy upon Sion; for it is time that thou have mercy upon her: yea, the time is come. And why? Thy ſervants think upon her ſtones; and it pitieth them to ſee her in the duſt."

"When the ſermon was concluded, the king accompanied the biſhop to his palace, where a ſumptuous repaſt concluded the ceremony. On the 16th of November following, a royal commiſſion was iſſued for proſecuting the repairs. A number of moſt reſpectable perſons named in the commiſſion, after mature conſideration, recommended a general ſubſcription through the kingdom. Some fatality paralized every effort: ſums of money were received, and ſtone provided; but the former was waſted, and the latter miſapplied. The Duke of Buckingham *borrowed* part for the Water-gate at York houſe. Every arrangement became *diſ*arranged, and confuſion prevailed, till Laud was elevated to the ſee of London. This prelate immediately exerted himſelf, and ſucceſsfully, for the neglected unfortunate St. Paul's. Charles the Firſt purſued his father's example, and iſſued his letters, directed to many eminent perſons as commiſſioners for the repairs, recommending every honourable expedient for procuring of ſubſcriptions and bequeſts, which were to be paid into the city chamber.

"Entreaties and perſuaſion entered every county, and ſolicitations were poured upon cities, towns, and corporate bodies; nor were the clergy leſs aſſiduous. The prelate addreſſed his dioceſe, and the incumbents entreated their pariſhioners.

"Dr. Corbet, biſhop of Norwich, wrote to his clergy in a ſtile impreſſive, whimſical, benevolent, and ſatirical: but he ſhall ſpeak for himſelf.

"St. Paul's church; one word in ye behalfe of St. Paul, he hath ſpoken many in ours: he hath raiſed our inward temples, lett us help to requite him in his outward. Wee admire comonly thoſe things wch are oldeſt and greateſt; old monuments and high buildings, do affect us above meaſure: and what the reaſon? Becauſe what is oldeſt cometh neereſt God for antiquity; and what is greateſt, comes neareſt his works for ſpaciouſneſs and magnitude: ſo that in honouring theſe we honour God, whom old and great do ſeem to imitate. Should I commend Paul's to you for the age, it were worth your thought and admiration. A thouſand years, though it ſhould fall now, were a pretty climacterical. See the bigneſs, and your eye never yet beheld ſuch a goodly object. It's worth the reparation, though it were but for a land-mark; but, beloved, it's a church, and conſecrated to God. From Charles to Ethelbert ſhe hath been the joy of princes. It was once dedicated to Diana (at leaſt ſome part of it); but the idolatry laſted not long. And ſee a myſtery in the change; St. Paul confuting twice the idol; there in perſon, where the cry was, 'Great is Diana of the Epheſians;" and here by proxie, Paul inſtalled where Diana is thruſt out. It did magnify the creation, it was taken out of darkneſs; light is not

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the clearer for it, but ſtronger and more wonderful; and it doth beautify this church, becauſe it was taken from pollution. The ſtones are not the more durable, but the happier for it. It is worthy the ſtanding for the age, the time ſince it was built, and for the ſtructure, ſo ſtately an edifice it is: it is worthy to ſtand for a memorial of it from which it is redeemed, but chiefly for his houſe that dwells therein. We are bound to do it, for the ſervice ſake that is done in it. Are we not beholden to it, every man, either to the body, or the choir; *for a walk*, or a warbling note; for a prayer, *or a thorough-path?* Some way or other, there is a topic may make room for your benevolence.

"It hath twice ſuffered martyrdom; and both by fire, in the time of Henry VI. and the 3d of Elizabeth.

"St. Paul complained of ſtoning twice, his church of firing: ſtoning ſhe wants indeed, and a good ſtoning would repair her.

"St. Faith holds her up, I confeſs. Oh that works were ſainted to keep her upright! The firſt way of building churches was by way of benevolence; but then there needed no petition: men came on ſo faſt that they were commanded to be kept back; but repairing now needs petition. Benevolence was a fire once had need to be quenched: it is a ſpark now, and needs blowing on it; blow it hard, *and put it out*.

"Some petitions there are for pulling down of ſuch an iſle, or changing lead for thack; ſo far from reparation, that our ſuit is to demoliſh. If to deny this be perſecution, if to repair churches be innovation and popery, I'll be of that religion too.

"I remember a tale in Henry Stevens, in his Apology for Herodotus, or in ſome of the Colloquies of Eraſmus, which would have us believe, that times were ſo depraved in popery, that all œconomical diſcipline was loſt by obſerving the œcumenical; that if an ingenious youth would aſk his father's bleſſing, he muſt firſt get a diſpenſation, and have a licence from the biſhop.

"Believe me when I match this tale with another. Since Chriſtmas, I was ſued to (and I have it under the hands of the miniſter and the whole pariſh) that I would give way to the adorning of the church within and without, to build a ſtone-wall about the church-yard which till now had but a hedge. I took it for a flout at firſt, but it proved a ſuit indeed; they durſt not mend a fault of forty years old, without a licence. Church-wardens, though they ſay it not, yet I doubt me moſt of them think it, that foul ſpirits in the Goſpel ſaid, "O thou biſhop, or chancellor, what, art thou come to torment us before our time, that all is come down to the ground?" The truth went out once in this phraze, "Zelus domûs tuæ exedit oſſa mea;" but now, *vice verſâ*, it is "Zelus meus exedit domum tuam." I hope I gall none here.

"Should Chriſt ſay that to us now which he ſaid once to the Jews, "Deſtroy this temple, and in three days I will build it up again;"

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we would quickly know his meaning not to be the material temple. Three years can ſcarce promoove three foot.

" I am verily perſwaded, were it not for the pulpit and the pews, (I do not now mean the altar and the font for the two ſacraments but for the pulpit, and the ſtools as you call them), many churches had been down that ſtand. Stately pews are now become tabernacles, with rings and curtains to them. There wants nothing but beds to hear the word of God on: we have caſements, locks, and keys, and cuſhions, I had almoſt ſaid bolſters and pillows; and for thoſe we love the church. I will not gueſs what is done within them; who ſits, ſtands, or lies aſleep, at prayers, communion, &c. but this I dare ſay, they are either to hide ſome vice, or to proclaim one, to hide diſorder, or to proclaim pride.

" In all other contributions juſtice precedes charity. For the king, or for poor, as you are rated, you muſt give and pay; it is not ſo in benevolence. Here Charity rates herſelf. Her gift is arbitrary, and her law is the conſcience. He that ſtays till I perſwade him, gives not all his own money: I give half that have procured it. He that comes perſwaded gives his own; but takes off more than he brought, God paying uſe for nothing. But now comes your turn to ſpeak, or God in you by your hands; for ſo he uſeth to ſpeak many times by the hands of Moſes and Aaron, and by the hands of Eſay and Ezekiel, and by the hands of you his minor prophets. Now proſper, O Lord! the works of theſe hands, O proſper thou our handy-work!—Amen." Vol. III. p. 80.

But if we were to detain the reader with particulars of the multiplied paſſages which have moſt agreeably amuſed and informed us, we ſhould extend this article to an unreaſonable length. We ſhall, therefore, only ſubjoin one more, which muſt be conſidered, as it really is, a very valuable fragment. It is printed from a manuſcript diſſertation on a ſtatue of Diana, found near St. Paul's church. It was written by the celebrated Dr. Woodward, and given to the author by Alexander Chalmers, Eſq.

" Tacitus ſeems to convey an idea that London was not walled, or but imperfectly ſo, when *Suetonius Paulinus* arrived, who was ſent by Nero as governor; but he (Dr. W.) inſiſts that the wall now in being was at ſome diſtance from the more antient boundary of the city, as urns were found within it, contrary to the law of the Twelve Tables, which orders all burials without the walls. This he takes as proof that London did not extend ſo far Eaſt; and that this wall was built after the urns were depoſited, probably about the time of Antoninus, as one of his coins had been placed with them. As the finding of urns, &c. marks the boundaries of the city, ſo *pateræ*, *ſimpula*, *præfericula*, and other veſſels of ſacrifice, point out the ſites of temples. He inſtances the diſco-

veries at St. Paul's, and mentions a figure of Diana found near it, of which I have a drawing (ſee the engraving annexed), made for or by him; and the following manuſcript diſſertation, left by him unfiniſhed, and obligingly lent me by Alexander Chalmers, eſq.

" But what gives no ſmall additional proof of the worſhip of that Goddeſs here is, that about forty years ago, at not a very great diſtance to the South-weſt, in digging betwixt the Deanery and Black Friers, there was turned forth an icunculus of Diana, made of braſs, and two inches and an half in height. It is in the habit of an huntreſs, unqueſtionably antient, and of Roman make. The hair is very handſomely plaited, made up into a wreath, paſſing on each ſide the head, and collected into two knots, a larger at the top and a leſſer behind the head. The arms are both bare, and quite naked. At her back, towards the right ſhoulder, hangs a quiver, tied on by a faſcia paſſing over that ſhoulder, by the breaſt, under the left arm, round to the back. In the left hand has been a bow, in the right an arrow. The habit is ſhortened, and girt up about the waiſt, after the manner of the *cinctus Gabinus*; ſo that it reaches not quite down to the knees before, nor to the hams behind. On the feet are the hunting buſkins, extending over the ankles, up to the lower part of the calf of the leg.

" For the two laſt centuries, learned men have been very ſolicitous in their enquiries after the remains of antient works, inſcriptions, baſſo-relievos, ſtatues, icunculi, medals, intaglios, and the like. General books have been wrote, to fix a ſtandard, and ſettle the rules of judging of theſe things, to diſtinguiſh the genuine from the counterfeit, and thoſe that are truly antient from thoſe of later date. This ſmall image, though it has had the good fortune to be well preſerved, and very entire, yet has marks enough of time upon it to put its real antiquity quite out of all queſtion; and the beſt judges of Italy, of France, and other nations, as well as England, agree that it has all the characters of a Roman work. It is not of the very beſt manner; but good, and artfully enough done for a piece of workmanſhip in a colony, and at ſo great a diſtance from the capital.

" What greatly confirms the opinion that this figure is antient is, that the habit and inſignia are the ſame with thoſe exhibited by the other repreſentations of this Goddeſs yet extant in various parts of Europe, whoſe antiquity is indubitable, and allowed of all hands. Thus, in that admirably fine ſtatue in the gallery at Verſailles, there is a bow in the left hand, a quiver at the back, and the habit is girded up above the knees. The ſtatue of this Goddeſs in the Palace Farneſe is little different. The figure of her in the triumphal arch of Conſtantine has the habit girded up in like manner; as have alſo the two icunculi in the Brandenburg collection. But the Diana exhibited upon an antient lamp, in the cuſtody of Pietro Santo Bartoli at Rome, has not only the habit girded

girded up, but the quiver, the bow, the buſkins, and all other things, ſo nearly after the manner of this ſmall image, that they could not well have been more like, though both had been made after the ſame original. So, in an antique gemme in the cabinet of M. Smetius, in her left hand ſhe carries a bow, in her right an arrow. In the coins of the Epheſians, and of the Mytilenæans, ſhe is repreſented with the habit girded up, a quiver, a bow, and the hunting buſkins; which inſignia are likewiſe obſervable in the coins of the Delians, of the Cretans, of the Raphienſians; as alſo in thoſe of the family of the Poſthumi at Rome, of Auguſtus, of Gordianus Pius, and Gallienus.

"Then this figure exactly, and in every reſpect, anſwers the deſcriptions and accounts of the antients. Callimachus exhibits Diana with her *bow, arrows*, and *quiver*, her *habit girded up*, and her *hunting buſkins*; in which manner ſhe is likewiſe repreſented by the reſt of the Roman poets and mythologiſts.

"But a more exact judgement may be paſſed in this affair by looking a little into particulars. In order to which, I ſhall begin with the diſpoſition of the hair in this figure, which is plaited, wreathed, and gathered into two knots, the one upon the crown, the other behind the head. The ſtatues of this Goddeſs have the hair wrought in nearly the ſame manner; as have alſo the figures of her upon the gems, the coins, and the lamp above mentioned. And it is very remarkable there ſhould be ſo near an agreement in the dreſs of the hair of the different repreſentations of Diana, when there appears ſo incredibly great a variety in that dreſs in the ſtatues, coins, and gems, of the Greeks and Romans. But the antients were very accurate in this particular; and their moſt finiſhed and exact pieces, exhibit uſually the ſame deity with the ſame face, mien, habit, and inſignia. Though the poet might allow Venus the liberty to leave her *hair* looſe, and *flowing with the wind*,

——— dederatque comas diffundere ventis;

yet to a huntreſs, in chace through woods and brakes, ſuch a dreſs could not but have been extremely incommodious, and it was neceſſary the hair ſhould be bound up. Thus, Claudian ſays of Diana,

——— Levibus projecerat auris
Indociles errare comas,

ſhe had expoſed to the fleeting winds her hair, uncovered, and without other head-dreſs, but tied up, and conſequently *uncapable of being ruffled or diſordered*. For this I take to be his real ſenſe, though I ſee one, who is a very good judge, of another opinion. Be that as it will, though it were the intention of the poet to imply that ſhe had let looſe her hair, it will be no objection, ſince

ſince ſhe was not engaged in chace. And when ſhe had let looſe the *bow-ſtring* too,

——arcuque remiſſo,
Otia nervus agit.——

"And as the arms of this figure are naked, ſo likewiſe conſtantly are thoſe of the ſtatues, and other antique repreſentations, of this Goddeſs. And ſo is ſhe herſelf deſcribed by Claudian:

Brachia nuda nitent.

"In like manner the *hands* of Atalanta, when habited as a huntreſs, were bare; and her arms *naked*, quite *up to her ſhoulders*, that they might the more readily be turned to *action*, and managery of the bow." Vol. III. p. 512.

A great number of plates, neatly executed by Mr. Malcolm himſelf, accompany the work; copious and accurate indexes are added, nor does there appear to be any important omiſſion of any kind. We have no doubt that when finiſhed, this will be the moſt comprehenſive account of London that has ever been publiſhed; and we rejoice to find, that in every branch of his purſuit, with very little exception, the author has met with the moſt kind and prompt aſſiſtance, from thoſe whoſe particular ſituations beſt entitled them to facilitate his views. The labour of ſuch an undertaking is ſo manifeſt, and its utility at the ſame time ſo obvious, that it ſeems a ſort of public duty to promote it by all poſſible accommodation. The remainder of the work is in the preſs, and will we truſt ſoon be completed. Perhaps, to render it as perfect as poſſible, Mr. Malcolm may be induced to give his purchaſers a neat map of London, in its earlier ſtate, like that of Hollar's, prefixed to Howell's Hiſtory of London, as well as one repreſentation of the preſent improved condition of this vaſt metropolis.

ART. VI. *Monumenti Perſepolitani e Ferduſio Poeta Perſarum Heroico Illuſtratio. By Godf. Ern. Hagemann.* 4to. pp. 32. Gotting. 1801.

FROM the account of Mr. Lichtenſtein's *Tentamen Palæographiæ Aſſyrio-Perſicæ*, given in a former Number of this Review*, and the general obſervations which we

* P. 287.

prefixed,

prefixed to the notice of that intereſting work, our readers may have perceived, that curioſity has been excited to a conſiderable degree by the venerable ruins, the ſculptures and inſcriptions of Perſepolis; and that many learned men of different countries have endeavoured by the moſt laborious reſearches, to aſcertain the age and origin of thoſe ſtupendous edifices, the extraordinary ſcenes repreſented in the carvings, and the language and ſubject of the myſterious characters found among them.

In the little work before us (which the author dedicates to the celebrated Profeſſor Heyne), an attempt is made to illuſtrate the antiquities of *Iſtakhar*, or Perſepolis, from a paſſage in the *Shahnameh*, or *Book of Kings*, the great heroic poem of *Ferduſi*, which, however romantic, is univerſally conſidered as founded on hiſtorical facts, and, as the poet himſelf declares in many places, on traditions preſerved in ancient manuſcripts, ſtill exiſting when he wrote, between eight and nine hundred years ago.

Mr. Hagemann has compared the deſcriptions given us by travellers, who have viſited the remains of Perſepolis, with the paſſages of Ferduſi, in which are deſcribed the palace and throne of *Gemſhid* (or *Jemſhid*), one of the earlieſt Sovereigns of Perſia; and he has proved, with much ingenuity, that they correſpond in ſeveral reſpects. But every reader muſt lament, that he has uſed only one manuſcript (a copy depoſited in the Gottingen library), and that this manuſcript was imperfect and replete with errors. In the ſeventy or eighty diſtichs, which he has extracted from it, there are almoſt as many faults as lines. We do not allude to various readings, as it is impoſſible to find two copies which exactly agree; but words which are either without any meaning, or altogether inapplicable.

We ſhall notice a few of the moſt conſpicuous miſtakes, and correct them, after an examination of four perfect and accurately written manuſcript copies of the *Shahnameh*. Page 7, line 14, for بند read پیدا —— line 19, for فر read قز and the correſponding word in the 20th line ſhould be خز not خر: which emendation will relieve Mr. Hagemann from a great deal of perplexity, and render his learned note (p. 10) unneceſſary in a future edition.

Another note which occurs in p. 12, on the line beginning هر ان روزرا may alſo be omitted, as the firſt word ſhould be مر *(mer)* an obſolete particle prefixed by the

old Perſian writers to nouns in the oblique caſe, and conſidered as merely expletive.

In page 9 (diſtich 14th), Ferduſi informs us, that during the ſpace of three hundred years, death was unknown in the world: his words are

چنین سال سیصد همی رفت کار
ندیدند مرگ اندر آن روزکار

In the ſecond line Mr. Hagemann puts مرگي for مرگ ——this, however, may be a typographical error—

Many ſimilar blunders of the preſs we have refrained from noticing, becauſe it appears from the Latin verſion, that the tranſlator was not ignorant of the true reading; but putting کارزار for روزکار in the ſecond line, he thus tranſlates the diſtich:

> " Ita trecenti tranſierunt anni
> " Nec mortem viderunt homines *in belli arena.*"

Now as آن *(aun)* is a relative, it ſhould be (ſuppoſing the word کارزار as Mr. Hagemann gives it) *iſta belli arena*; but as the word moſt certainly is روزکار there cannot be a more literal tranſlation than " *in illo tempore.*"

Having noticed theſe errors, which ſeem to have proceeded rather from the faultineſs of his manuſcript than from any want of ſkill in the tranſlator, we ſhall acknowledge, that the concluding diſtichs, which he condemns as ſpurious (p. 18), are only found in two of the four copies that we have collated. Whether genuine or not, he again miſtakes the particle *mer* for *ber*, and in the 18th diſtich, page 9, ſhould read

مر آن تخترا دیو برداشتند

(adding را the ſign of the oblique caſe to *takht*) " *the demon lifted up that throne,*" inſtead of " *totum hunc thronum daemon elevavit.*" (p. 13).

So much for verbal criticiſm. This ingenious author diſcovers in the ſculptured figures of Perſepolis (as Chardin, Le Bruyn, Niebuhr, and other travellers have repreſented them)

them) the diviſion of his ſubjects into four claſſes, by King Jemſhid, and the inſtitution of the celebrated feaſt called *Nuruz*, not yet forgotten in Perſia. The deſcriptions of Ferduſi, in Mr. Hagemann's opinion, ſufficiently agree with the ſculptures; and in ſeveral learned notes he remarks the dreſſes, arms, and ornaments, by which the different orders were diſtinguiſhed; alſo, the combats of ancient heroes with dæmons, griffins, dragons, and other monſters, deſcribed by the poet, and ſtill to be ſeen on the walls of Iſtakhar. Mr. Hagemann, however, is not the firſt who has entertained an opinion, that the Perſepolitan ſculptures might receive illuſtration from the writings of Ferduſi, as appears in an "*Eſſay on the Antiquities of Perſepolis, Iſtakhar, or Chehlminar*," by Sir William Ouſeley, publiſhed in the firſt volume of "Oriental Collections," 1797.

It is to be obſerved, that the name of *Iſtakhar* does not occur in the Shah-nameh during the hiſtory of the firſt or Peiſhdadian dynaſty, of which Jemſhid was the fourth monarch. We do not, indeed, find any mention of it (in the copies before us) until the reign of *Cai Kobad*, who is ſaid to have made it his favourite place of reſidence. In the ſubſequent parts of Ferduſi's poem, Perſepolis *(Iſtakhar)* is frequently named as the ornament of the country, the boaſt and glory of the Perſian Chiefs.

Moſt of the hiſtorians, however, aſcribe the foundation of Perſepolis to the firſt ſovereign of the firſt dynaſty, Caiumeras; and it is probable, that Ferduſi alludes to this, (if in the context he does not indicate any other city,) whenever he ſpeaks of the capital, or royal palace.

Mr. Hagemann diſplays, in the little eſſay before us, conſiderable learning and ingenuity; and only wants an opportunity of collating different copies of the Shahnameh, to render himſelf an able commentator on Ferduſi.

ART. VII. *The Hiſtory of the Manners, Landed Property, Government, Laws, Poetry, Literature, Religion, and Language of the Anglo Saxons. By Sharon Turner, F.A.S.* 8vo. pp. 520. Vol. IV. 10s. 6d. Boards. Longman and Co. 1805.

THIS fourth volume, which completes the undertaking of the Anglo Saxon Hiſtory, we reſerved for ſeparate conſideration; not only becauſe we thought the private hiſtory ſhould be ſeparated from the public tranſactions of

our anceſtors, but becauſe we hoped to preſent a few ſpecimens of ancient literature equally intereſting to the ſcholar and the caſual reader.

The firſt, as a preliminary book, is devoted to the Manners, Government, Laws, Literature, Religion, and Language of the Saxons in their Pagan ſtate. On all theſe topics our information is extremely incomplete. Their Laws are totally unknown to us in detail: our knowledge of their Religion is confined to little more than the imperfect names of the Deities they worſhipped: and of their early Literature not a ſingle compoſition has ſurvived. It has been much doubted, indeed, whether the Anglo-Saxons had the uſe of letters, when they poſſeſſed themſelves of England. Yet though no ſpecimen of Saxon writing can be produced, anterior to the time of their converſion to Chriſtianity, Mr. Turner has ſtated ſome reaſons, and we think it proper to abridge them, which make it not altogether ſafe to aſſert too poſitively, that our anceſtors were ignorant of the art of writing in their Pagan ſtate. In the firſt place, Alphabetic characters were uſed by the Northern nations on the Baltic, before they received Chriſtianity; and the origin of theſe is aſcribed to Odin, who heads the genealogies of the ancient Saxon Chieftains, as well as thoſe of Sweden, Norway, and Denmark. In the next place, we have ſufficient authority to ſay, that the Runic characters were uſed, for the purpoſes of writing, as early as the middle of the *ſixth* century. In the third, though it cannot be doubted that the letters of our Saxon manuſcripts, written after the arrival of St. Auſtin, are of Roman origin, yet are there two characters among them, the *thorn* and *wen*, (th and w) which are allowed by the beſt critics to be of Runic parentage: and if this be true, it ſhows that the Anglo-Saxons were acquainted with the Runic as well as with the Roman characters, when they commenced the handwriting that prevails in their manuſcripts. Laſtly, had the uſe of letters been derived from the Roman Eccleſiaſtics, it is fair to ſuppoſe that words would have been taken from the Latin language, to expreſs them. This would have been conſonant with the cuſtom of other nations, who have been ſo indebted. But the Saxons, as a people who had known letters before they became acquainted with Roman literature, had indigenous terms for them.

In the ſucceeding Books, in proportion as the materials are more abundant, the Anglo-Saxon character is delineated with ſtill greater accuracy. The progreſs of ſocial life, the gradations of Science, the Manners, Practices, Laws, Language,

guage, and Opinions of our Anceſtors, at a more enlightened period, are all contemplated with equal care.

"The Anglo-Saxons," ſays Mr. Turner, "muſt have been materially improved in their manners and mental aſſociations by the internal ſtate of Britain at the time of their invaſion.

"They came among a people who, for above three centuries, had been the obedient ſubjects of the Roman government; to whom the peaceful acquiſition and enjoyment of regular property had become familiar; who had cultivated the luxuries which create a diſtaſte for war, and love of indolent tranquillity; and whoſe country abounded with thoſe works of art, that diſtribution of wealth, and thoſe articles of convenience, which a rude mind cannot contemplate without feeling new wants and expecting new comforts; without having its curioſity agitated and its comprehenſion enlarged. It is true, that the feuds which followed the departure of the Romans had diſturbed the proſperity of the iſland, and the ſtruggles with the Saxons muſt have ſpread much devaſtation. But the monuments and the fruits of the preceding civilization, though diminiſhed, were not deſtroyed. After all the diſorders of the period, Gildas ſtill boaſts of the iſland containing twenty eight cities and ſome caſtles, with houſes, walls, gates, and towers; and from the ruins of Caerlleon, as they continued even to the twelfth century, when they were ſeen by Giraldus, we may form ſome notion of the interior improvements of Britain in the fifth and ſixth centuries. "He ſays, 'It was elegantly built by the Romans with brick walls. Many veſtiges of its ancient ſplendor are yet remaining; ſtately palaces, which formerly, with their gilded tiles, diſplayed the Roman grandeur. It was firſt built by the Roman nobility, and adorned with ſumptuous edifices, an exceeding high tower, remarkable hot baths, ruins of ancient temples and theatres, encompaſſed with ſtately walls, partly yet ſtanding. Subterraneous edifices are frequently met with, not only within the walls, which are about three miles in circumference, but alſo in the ſuburbs, as aqueducts, vaults, hypocauſts, and ſtoves.'

"We learn from Tacitus, that ſo early as the firſt century, the Romans applied themſelves to civilize the Britons. The intelligent Agricola endeavoured to draw the natives from their diſperſed population to thoſe enjoyments of civilized life which tempt mankind to peace and leiſure. For this purpoſe he exhorted and aſſiſted them to build houſes, forums, and temples; he urged the nobles to have the minds of their ſons imbued with the liberal arts, and to cultivate their talents by rhetorical ſtudies. The Britons ſubmitted to the pleaſing yoke of civilization: the Roman coſtume became faſhionable; and the luxuries of their baths, porches, and entertainments, were valued and imitated. Theſe facts will enable us to conceive that the Britons had become ſo much more advanced in the improvements of arts,

knowledge, and luxury, than their fierce invaders, as to have been uſeful inſtruments in mitigating their barbarous cuſtoms, and accelerating their civilization.

"The firſt great change in the Anglo-Saxons appeared in the diſcontinuance of their piracies. They ceaſed to be the ferocious ſpoilers of the ocean and its coaſts; they became land-owners, agriculturiſts, and induſtrious citizens; they ſeized and divided the acquiſitions of Britiſh affluence, and made the commonalty of the iſland their ſlaves. Their war-leaders became territorial chiefs, and the conflicts of capricious and ſanguinary robbery were exchanged for the poſſeſſion and inheritance of property in its various ſorts; for trades and manufactures; for uſeful luxuries, peaceful induſtry, and domeſtic comfort." P. 42.

After a ſhort deſcription of their infancy and childhood, we have a few obſervations on the *names* of the Anglo-Saxons, which appear to have been impoſed by their parents. From theſe we learn, that they frequently conſiſted of compound words rather expreſſive of caprice than of appropriate meaning; and that many of them, when conſidered as applied in infancy, appear as fantaſtic, and as much the effuſions of vanity, as the lofty names ſo dear to modern parents. Such were *Sigeric*, victorious and rich; *Eadfled*, the happy pregnancy; *Æthelhild*, the noble war-goddeſs; and others, both too numerous, and needleſs to recite. From Mr. Turner's obſervations alſo, we learn, that, in a few inſtances, ſurnames or appellations added to the Chriſtian names, have been diſcovered, but never appropriated as a family diſtinction.

To follow Mr. Turner too minutely would extend our obſervations beyond convenient limits. Let it ſuffice then to obſerve that, in the more pleaſing and expreſſive repreſentations of domeſtic life, in what relates to the food, the drink, the dreſs, the houſes, the furniture, and luxuries of the Anglo-Saxons; their conviviality and amuſements, their marriages, and their claſſes and conditions of ſociety; he has enriched the hiſtory of our ancient manners both with new and valuable acceſſions. His obſervations on their trade and money are extremely intereſting; and could we afford room for the chapter which follows, we ſhould certainly extract it. It relates to their *Chivalry*.

There is no evidence, Mr. Turner obſerves, that the refined and enthuſiaſtic ſpirit of gallantry, which accompanied chivalry in its perfect ſhape, prevailed among the Anglo-Saxons; but that chivalry, in a leſs poliſhed form, and conſidered as a military inveſtiture, conferred with religious ceremonies, by putting on the belt and ſword, and giving the

Knight

Knight a peculiar dignity among his countrymen; that this kind of chivalry exiſted in England before the Norman conqueſt, he thinks he has fairly aſcertained. The principal authorities on which Mr. Turner ſeems to have placed reliance, in this inveſtigation, are Ingulph and William of Malmeſbury: the latter expreſsly mentioning this military dignity, as early as the days of Alfred; and the former giving the ceremony of Inveſtiture, as practiſed in the time of the Confeſſor.

Without entering on what relates to the landed property, the government, or the laws of the Anglo-Saxons, we ſhall principally confine the remainder of our obſervations to their Literature and Language.

Their poetry, Mr. Turner conſiders under two heads; their *Latin*, and their *Vernacular* Poetry. The moſt ancient ſpecimens of their Latin Poetry, with which we are now acquainted, are the compoſitions of *Aldhelm*, who died in 809. The extracts, however, which Mr. Turner has exhibited, are too numerous; and the pains he has taken to tranſlate them, are certainly too great for the merit of the compoſitions. The ſpecimens of *Bede's* Poetry are, if any thing, inferior: their ſtyle is humbler, and they have little other merit than that of an Anglo-Saxon labouring at Latin proſody, in the dark period of the ſeventh century. Thoſe of the Latin poetry of *Boniface*, *Alcuin*, and others, are ſtill leſs entitled to regard. But to Mr. Turner's obſervations on their native poetry, we give attention with the utmoſt pleaſure.

"The vernacular poetry of the Anglo-Saxons had not ſoared far above a peculiar verſification when it firſt appears to our notice. But in this early ſtate we find it diſtinguiſhed from proſe by ſome marking circumſtances.

"One of theſe was the omiſſion of the little particles of ſpeech, thoſe abbreviations of language and thought which contribute to make our meaning to be more diſcriminatingly expreſſed and more clearly apprehended. The proſe and poetry of Alfred's tranſlation of Boethius will enable us to illuſtrate this remark. Where the proſe ſays, 'Thee the on tham ecan ſetle ricſaſt,' the poetry on the ſame paſſage has, 'Thee on heahſetle ecan recſaſt,' omitting the explaining and connecting particles the and tham. So 'Thou that on the ſeat,' is in the poetry, 'Thou on ſeat.' The omiſſion of theſe particles increaſes the force and dignity of the phraſe, but requires a greater exertion of the mind to comprehend the ſenſe, becauſe *as it reads it** muſt gain the habit of inſtantaneouſly and almoſt imperceptibly ſupplying them.

* Very awkwardly expreſſed. *Rev.*

" Another mark and practice of their poetry was the inverſion of their phraſes. Thus where the proſe ſays, ' The darkneſs extinguiſhes of the ſwarthy night,' the poetry is, ' Of ſwarthy night darkneſs extinguiſhes.' This inverſion of phraſe will always enſue when it becomes a cuſtom to place words in an order different from their natural conſtruction. It abounds in the Saxon poetry:

" Thro' thy might,
With pale light,
Bright ſtars
Moon tempereth.
Thro' thy mighty power
Awhile alſo him, the ſun
Of his, bereaves
Bright light.

" So in the opening of Cedmon:

" To us it is much right
That we ruler of firmament
Glory-King of Hoſts,
With words ſhould praiſe,
With minds ſhould love.

" The Anglo-Saxon poetry, like all other poetry, does not merely omit particles, but exhibits a contraction of phraſe. It expreſſes the ſame idea with fewer words than proſe, unleſs where it ſeeks amplification as a purpoſed ornament. Thus the phraſe ' So doth the moon with his pale light, that the bright ſtars he obſcures in the heavens,' is in the poetry

" With pale light
Bright ſtars
Moon tempereth,

" But the examples on this point need not be multiplied, becauſe they appear in all poetry.

" The three peculiarities already ſtated produce a ſtyle very different from the common phraſe of proſe; but when to theſe is added a peculiar collocation of words in a peculiar rhythm, or according to eſtabliſhed rules, which are followed as eſſential to the compoſition, independent of the ſenſe, and to which the ſenſe muſt be made to conform, then what may be called the poetical verſification of the nation is formed, and its poetical diction for ever ſeparated from proſe. The nature of the Saxon verſification will be the ſubject of a ſeparate chapter.

" But when the verſification is formed, and genius, after accuſtoming itſelf to its trammels, has begun to exert itſelf in them, it then proceeds to alter not merely the words but the thoughts and phraſes of the compoſition. The two moſt ancient and moſt univerſal peculiarities of the poetical conception, as expreſſed in the old Saxon poetry, are the paraphraſe and the metaphor,

taphor. It is probable, that theſe are the earlieſt figures of the poetry of every nation. In time the metaphor becomes prolonged into the ſimile, and the paraphraſe into the deſcription. The combination of incident to form a ſtory, the effuſions of a cultivated ſenſibility, and all the other conſtituents of refined and elegant poetry, alſo ſucceed. But theſe belong to happier periods than thoſe which we are now recording." P. 375.

The moſt ancient piece of Anglo-Saxon poetry we poſſeſs, is that fragment of the ſong of the ancient Cædmon, which king Alfred inſerted in his tranſlation of the venerable Bede. It is principally remarkable for exhibiting the early uſe of the periphraſis; one of the chief component parts of Saxon poetry. Mr. Turner's tranſlation of it is correct.

> " Now ſhould we praiſe
> The Guardian of the heavenly kingdom;
> The mighty Creator,
> And the conceptions of his mind,
> Glorious Father of his works!
> As he of every glory,
> Eternal Lord!
> Eſtabliſhed the beginning;
> So he firſt made
> The earth for the children of men,
> And the heav'ns for its canopy.
> Holy Creator!
> The middle region,
> The Guardian of mankind,
> The eternal Lord
> Afterwards made,
> The earth for men,
> Almighty Ruler!" P. 378.

Other ſpecimens of Alfred's taſte, from the tranſlations of the poetry in Boethius, are well intitled to a favourable notice. The paſſages ſelected have been tranſlated by Mr. Turner with ſufficient correctneſs; and convey the full ſpirit of their prototype.

The principal ſpecimens of Saxon poetry, however, are thoſe which are taken from the celebrated paraphraſe on the book of Geneſis by Cædmon. The original was publiſhed by Junius, as the work of the ancient Cædmon, of whoſe poetry one ſpecimen has been already given. But the generality of writers attribute it to a ſecond Poet of that name: and though, in a judgement of this kind, the name of Junius ſhould be of high authority, yet we cannot but confeſs that the ſublimity and extreme poliſh of the verſe inclines

inclines us to attribute it to the moſt advanced period of Saxon poetry.

" In its firſt topic," ſays Mr. Turner, " ' the fall of the angels,' it exhibits much of a Miltonic ſpirit; and if it were clear that our illuſtrious bard had been familiar with Saxon, we ſhould be induced to think that he owed ſomething to the paraphraſe of Cædmon. No one at leaſt can read Cædmon without feeling the idea intruding upon his mind." P. 385.

Cædmon's deſcription of the Creation is well entitled to peruſal.

" There was not yet then here,
Except gloom like a cavern,
Any thing made.
But the wide ground
Stood deep and dim
For a new lordſhip,
Shapeleſs and unſuitable.
On this with his eyes he glanced,
The King ſtern in his mind,
And the joyleſs place beheld.
He ſaw the dark clouds
Perpetually preſs
Black under the ſky,
Void and waſte;
Till that this world's creation,
Thro' the word was done,
Of the King of Glory.

" Here firſt made
The eternal Lord,
The patron of all creatures,
Heaven and earth.
He reared the ſky,
And this roomy land eſtabliſhed
With ſtrong powers,
Almighty Ruler!

" The earth was then yet
With graſs not green,
With the ocean covered,
Perpetually black;
Far and wide,
The deſert ways.

" Then was the glory bright
Spirit of the Warder of heaven,
Borne over the watery abyſs
With great abundance.

The

The Creator of angels commanded,
The Lord of life,
Light to come forth,
Over the roomy ground.

" Quickly was fulfilled
The high King's command;
The ſacred light came
Over the waſte
As the Artiſt ordered.
Then ſeparated
The Governor of victory
Over the water-flood,
Light from darkneſs,
Shade from ſhine;
He made them both be named,
Lord of life!
Light was firſt
Thro' the Lord's word,
Called day,
Creation of bright ſplendor. P. 389.

Other ſpecimens of Anglo-Saxon poetry, equally ſtriking, are given from the fragment which remains to us of the Hiſtory of Judith; and from a curious unpubliſhed Poem among the Cotton Manuſcripts in the Britiſh Muſeum. The latter of which well deſerves to be ſubmitted to the world entire.

To follow Mr. Turner through the lives of thoſe to whom Anglo-Saxon literature was ſo much indebted would be needleſs. The three greateſt luminaries among our countrymen, in the century preceding Alfred, were Aldhelm, Bede, and Alcuin; theſe, with Boniface, Eddius, and Elfric have their appropriate niches; but, in preſenting a ſhort hiſtory of the latter, Mr. Turner ſeems not to have been aware of the treatiſe by Mr. Rowe Mores, in which the three Elfrics are conſidered, and their works appropriated.

Yet here we cannot but lament, that Mr. Turner has neglected to give ſomething like a catalogue of Anglo Saxon Literature. The curious ſtores, which are yet remaining in our public libraries, are known to few; and while the general reader would have had an opportunity of forming a true eſtimate of Saxon ſcience, from its exiſting monuments, the enquiries of the ſtudent might have gained advantage.

In treating of the ſtructure and mechaniſm of the Anglo-Saxon language, the Diverſions of Purley have been principally followed. " Nouns and verbs," ſays Mr. Turner,

" are

" are the parents of all the reſt of language; and it can be proved in the Anglo-Saxon, as in other tongues, that of theſe, the nouns are the ancient and primitive ſtock from which all other words have branched and vegetated." Having in this manner exhibited the Anglo-Saxon language in a ſtate of decompoſition, he proceeds to ſtate his own notions of its mechaniſm and progreſs; and, as a ſpecimen how the language has been formed from the multiplication of ſimple words, he ſelects four inſtances in illuſtration of preceding obſervations. On the *originality* of the Anglo-Saxon tongue, this author's obſervations are too few; and in the notion that the verb beo ſeems to have been derived from the Cimmerian or Celtic language, becauſe the Welſh, which has retained moſt of this tongue, has the infinitive *bod*, and ſome of its inflexions, we by no means agree. Whoever would write on Saxon with propriety, muſt carefully keep the Celtic out of ſight. If the opinions to which Mr. Turner alludes, on the affinities of the Anglo-Saxon tongue, are of this kind, we are not very ſorry that he withheld them.

Taken however in the aggregate, Mr. Turner's work is truly valuable: and we may ſafely claſs it among the beſt books of Engliſh hiſtorical reſearch.

ART. VIII. *A Help to the Unlearned, in the Study of the Holy Scriptures; being an Attempt to explain the Bible in a familiar way. Adapted to common Apprehenſions, and according to the Opinions of approved Commentators. By Mrs. Trimmer; Author of Sacred Hiſtory, ſelected from the Scriptures, with Annotations and Reflections; and other Works; and Editor of the Guardian of Education.* 8vo. 822 pp. 12s. Rivingtons, &c. 1805.

THAT we eſtimate very highly the ſervices rendered by this truly charitable author to the public, particularly to the poor; and that we have good ground for making ſuch an eſtimate; has appeared on ſeveral occaſions, in our Review, Vol. V. 81; XIX. 22; XXII. 451. With great pleaſure, therefore, we take up another book from the ſame hand; and with confidence, that the freſh benefit to the public will be equal to our own ſatisfaction. The Preface ſays,

" The following book was compoſed with the hope of rendering the ſtudy of THE BIBLE eaſy and profitable to thoſe who have

have but little leiſure, or who may not be able to underſtand expoſitions of Scripture in which more learning is diſplayed. The endeavour of the compiler has been to explain what is difficult, as far as is neceſſary for Chriſtians in general to underſtand it; and to direct the attention of the *Bible ſtudent* to ſuch paſſages and texts, as require particular conſideration, in order to produce a *rational faith*, and a right practice, founded immediately upon the WORD OF GOD." P. i.

A few extracts will make our readers acquainted with the manner in which this very uſeful deſign is executed. We had marked, in peruſing the work, a multitude of paſſages for that purpoſe; any of which may be exhibited, without the care of ſelection. Firſt then reſpecting Hagar and Iſhmael.

"Obſerve that Hagar's faith failed when ſhe ſaw her child ready to periſh. She had forgotten the promiſe which GOD had given her concerning Iſhmael before he was born, *chap.* xvi. and thoſe which had been made to Abraham, *chap.* xvii. which, in this chapter, no doubt, he told her of. But the Lord ſhowed that he had not forſaken Iſhmael though he had ſent him away from his father's houſe: let us from this learn never to deſpair. Young people, in particular, who are obliged to leave their parents in order to get a livelihood, may take comfort from this part of Iſhmael's hiſtory, as it proves that they may be under the protection and care of their heavenly Father in every place, and that GOD is ever ready to hear the prayer of thoſe who call upon him in the time of their diſtreſs, and to help their neceſſities." P. 25.

Reſpecting Judah and Joſeph:—

"Read with attention Judah's addreſs to Joſeph when he talked of detaining Benjamin, and obſerve what tenderneſs of heart and what dutiful regard he had for the happineſs of his aged father. This behaviour of Judah affords an excellent leſſon to all who have either parents, or brothers and ſiſters. It is a dreadful thing indeed for either a ſon or daughter, by unkindneſs to their aged parents, *to bring down their grey hairs with ſorrow to the grave.*" P. 42.

The author generally adds practical admonitions to her explanations. Thus on Geneſ. xlvii. ver. 13—17.

"Obſerve with what prudence and equity Joſeph divided the land of Egypt among the people, giving them back four fifths of the land when their diſtreſſes had occaſioned them to give all into the King's hands; and what an advantage it was to the people themſelves that they ſubmitted their concerns to his management, inſtead of waſting the corn, as they moſt probably would have done

done in the years of plenty, and been clamorous for a ſupply in the years of ſcarcity. It is certainly a great trial to poor people when bread is ſcarce and dear, but they never mend their condition by impatience; whereas when they behave with reſpect to their ſuperiors, and ſubmit quietly to their governors, they are ſure to meet with friends to help them in the time of neceſſity. What a ſad ſtate thouſands would have been in, if the Egyptians had gone and burnt the granaries in which the corn was laid up, inſtead of complying with Joſeph's good rules and regulations." P. 44.

Again on Exodus xxix. 38. &c.

" Obſerve that the ſacrifice of the LAMB, which the LORD commanded, was to be offered every morning and evening. This was called the *daily ſacrifice*, and it was offered for the ſins of the people. It was a type, or ſhadow, of the great ſacrifice which the Redeemer was to offer at GOD's appointed time for the ſins of the whole world. Thoſe who offered it with faith in GOD's promiſes, were pardoned for the ſake of the Redeemer, who was to come into the world to offer himſelf as a ſacrifice for the ſins of the world. The LAMB OF GOD, the Saviour of the world, having offered himſelf once for all, the ſacrifice of the lamb, by which his ſacrifice was prefigured, has ceaſed; and in the room of it chriſtians are required to offer up to GOD, every morning and evening, praiſes and prayer, which, if offered in *ſpirit and in truth*, and in the name of the Redeemer, will be accepted as *their* daily ſacrifice." P. 71.

On chap. xxvii. of Deuteronomy, the author takes occaſion to defend the Commination ſervice of our church.

" This chapter ſhows, that thoſe only who keep God's commandments are reckoned his peculiar people, and that thoſe who wilfully break them are accurſed, or cut off, from being his people. There is an office for the Chriſtian church in the Common Prayer Book, which anſwers to the ceremonies at Mount Gerizim and Mount Ebal, the COMMINATION, *or denouncing of* GOD's *judgments againſt ſinners, to be uſed on the firſt day of Lent, commonly called* ASH WEDNESDAY. Obſerve that the people of Iſrael were required to ſay *amen*, as an acknowledgment that the curſe of God was due; and Chriſtians certainly ought to do the ſame when the miniſter reads the Commination; but ſome people entertain an abſurd notion that by doing ſo they curſe their neighbours, whereas they do nothing more than confeſs that thoſe who commit the ſins named in the Commination bring the curſe of God upon themſelves, which may be clearly proved from the Scriptures. P. 116.

On

On Joſhua, ch. vii. ver. 30, to the end.

" Obſerve that after the people had gained theſe victories, Joſhua cauſed the law to be written, and the bleſſings and curſes to be pronounced as Moſes had directed, Deuteronomy, chap. xxvii. This Joſhua did in obedience to the command of God, to engage the Iſraelites to walk in the laws of the Lord, and to teſtify their thankfulneſs at the time the promiſes were fulfilling. After ſignal victories it is the cuſtom in Chriſtian countries to have days of public thankſgiving; on theſe occaſions, men, women, and children, ſhould aſſemble together in places of public worſhip, to join in giving glory and praiſe to God who is the giver of all victory; but unleſs the hope of hearing ſome famous preacher draws them to church, many people are apt to think they are not concerned in theſe thankſgivings, eſpecially the poor, who feeling the preſſure of poverty to a greater degree in time of war, imagine they have nothing to be thankful for, not conſidering how much worſe it would be for every individual in a whole nation, were a cruel enemy to be permitted to conquer the fleets and armies which are ſent againſt it." P. 127.

On Joſhua's reſolution to ſerve the Lord.

" If every father and maſter of a family would make the ſame good reſolution as Joſhua did, and keep it, there would ſoon be a great change in the world for the better; we ſhould then ſee houſholds joining together night and morning in family prayer, keeping the ſabbath holy, going to the houſe of God together, and partaking at all opportunities of the bleſſed ſacrament of the Lord's ſupper. But the generality of people, who bear the name of Chriſtians, appear to be ignorant that there is ſuch a thing as family religion, by which means parents, and maſters of families, deprive themſelves and their houſholds of numberleſs comforts and advantages which they would enjoy if they followed the example of Joſhua. P. 133.

The reflections on Pſ. 109, may be diſtinguiſhed among many that are good.

" We may learn, in general, from this Pſalm that as God protects good men, his curſe commonly purſues the wicked, and chiefly thoſe who are cruel and hard hearted, who injure and oppreſs the innocent; and that the evil which theſe people have done, or wiſhed to others, often falls upon themſelves; but great care muſt be taken not to pervert the meaning of this Pſalm by ſuppoſing that Chriſtians are at any time allowed to wiſh that the vengeance of God may fall upon thoſe who hate or injure them. David ſpake as a prophet, and foretold the deſtruction of the enemies of the church; to his own private enemies, as he ſhows, ver. 4, he returned good for evil. What is here ſaid, therefore, muſt be applied only to the enemies of God,

God, to preſumptuous ſinners and apoſtates, ſuch as Judas Iſcariot, to whom ſome of the words of this Pſalm are applied by St. Peter; ſee Acts, chap. i. ver. 20. Chriſt has commanded us to hate no man, but to love and pray for our greateſt enemies, and do them all the good in our power; ſee Matthew, chap. v. ver. 44, &c." P. 337.

That ſome of the Pſalms, commonly ſuppoſed to be imprecatory, are merely prophetical, we have no doubt. But the 109th Pſalm is not probably of this deſcription. It is imprecatory indeed; not on the part of the Pſalmiſt againſt his enemies, but of *his enemies* againſt *him*; as is nearly demonſtrated (we think) in a Sermon on this ſubject, noticed in our 12th vol. p. 429.

On St. Luke, chapter v. reſpecting the conduct of St. Peter, Mrs. T. ſays,—

" Peter and his companions forſook all, and followed Chriſt. No one could be of the number of Chriſt's choſen diſciples, at that time, without giving up his employment; becauſe he required that they ſhould attend him, to ſee his manner of life and his miracles, and alſo to hear his doctrine, that they might bear teſtimony to them after his reſurrection. But the caſe is very different with Chriſtians now; they may mind their buſineſs, and have ſufficient leiſure to follow the example and learn the doctrines of Chriſt; nay, they may obey Chriſt while they are engaged in their worldly purſuits." P. 593.

The 14th chapter of the 1ſt Epiſtle to the Corinthians gives occaſion to the following reflections, never more neceſſary than at preſent.

" Obſerve, ver. 34, 35, what the Apoſtle ſays about women ſetting up for preachers in the churches. Remember, ver. 33. that God is not the author of confuſion but of peace, and ver. 40, that all things relating to his worſhip ſhould be done decently and in order; and reflect what a happineſs it is to have ſuch a ſervice as we have in our churches, which perfectly anſwers to theſe directions. We have a regular form of prayer, in which the whole congregation joins with the miniſter; and the ſame is uſed in all the churches and chapels of the eſtabliſhment throughout the kingdom. We have alſo an order of men ſet apart for the miniſtry, who adminiſter the ſacraments agreeably to our Saviour's commands, and preach the goſpel in places ſet apart for theſe holy purpoſes. This cannot be ſaid of itinerant or wandering preachers, for their proceedings are far from regular. They uſe extempore prayers in which the people cannot properly join, for want of knowing the words beforehand; and they often preach in ſuch a vehement way as to hurry the ſpirits of their

hearers

hearers, and puzzle them ſo with picking out difficult texts of Scripture, and explaining them wrong, that their hearers, who are for the moſt part ignorant people, are led into many errors which they would avoid if they kept to their pariſh churches and chapels, and to their proper miniſters." P. 719.

Here we muſt conclude our neceſſarily imperfect ſpecimens; which however ſuffice to ſhow much judgment in the interpreter, and a laudable attention to practical utility. The appearance of ſuch a book as this among many ſimilar works, ſuggeſts to us a reflection, that, in ſpiritual as well as in temporal concerns, the poor of this church and nation are, in the preſent age, better attended to, than the poor have ever been in any other age or country. The great number of charitable deſigns and works, planned and executed within a few years, in addition to former charities, are the real glory of England. We could not enumerate them all; and we will not do injuſtice to any, by a partial or defective enumeration. It is enough to ſay, that true Chriſtian charity was never more ſtrenuouſly, nor more wiſely exerted, than in the preſent day. We are inclined by this circumſtance to conclude more favourably concerning the ſtate of religion among us, than many well-intentioned perſons are in the habit of doing: and certainly we may conclude, without danger of erring, that there is not now in the world a country, which it is ſo much the intereſt and the duty of poor, as well as rich, to defend, againſt all its enemies, as that in which Providence has graciouſly been pleaſed to place us.

ART. IX. *The Synonymes of the Latin Language, alphabetically arranged; with critical Diſſertations upon the Force of its Prepoſitions, both in a ſimple and a compounded State. By John Hill, LL.D. Profeſſor of Humanity in the Univerſity, and Fellow of the Royal Society of Edinburgh.* 4to. pp. 803. 1l. 11s. 6d. Longman and Rees. 1804.

AS ſome time has, of neceſſity, elapſed, before our attention to other works would allow us to take this in hand, the author has doubtleſs in the mean time been told, from ſome other quarter, what we could have communicated long

ago, that his plan is not, as he appears to think*, a new one. Many years have we had in our poſſeſſion, and occaſionally have conſulted, a work of French origin, on a ſimilar plan; the title of which is as follows: "Synonymes Latins, et leurs différentes ſignifications, avec des exemples tirés des meilleurs auteurs; a l'imitation des Synonymes François de M. l'Abbé GIRARD; par M. GARDIN DUMESNIL, Profeſſeur Émérite de Rhétorique en l'Univerſité de Paris, au College de Harcourt, et ancien Principal au College de Louis le Grand, 12mo. 522 pp. Paris. 1777." When we conſider how much time, thought, and reading muſt of neceſſity be employed in a work of this nature, we cannot but regret extremely, that Dr. Hill ſhould not have had the advantage of the aid which would have been afforded by this prior work. To improve upon the performance of another is much eaſier than to form and execute an original deſign; and it is hardly poſſible, in the nature of things, that two perſons ſeparately forming works of this kind, muſt not reſpectively have been guilty of omiſſions, many of which a knowledge of the other would have prevented. We are by no means inclined to conſider as unpardonable ſuch omiſſions, which are ſurely unavoidable; but by collating the two works ſhall ſhow, in ſome inſtances, how the latter author might have been benefited by a knowledge of the former. Many tedious hours of toil might probably have been ſaved to Dr. Hill, had he poſſeſſed the little work of Dumeſnil.

The ſynonymes, however, are not the whole of Dr. Hill's book: it contains beſides, as the title announces, "Diſſertations on the force of the prepoſitions, both in a ſimple and a compounded ſtate." This part of the undertaking appears to be entirely new, and is executed in an acute and very inſtructive manner. We ſhall firſt notice the ſynonymes, and then give a ſpecimen of the other part.

From the very firſt inſtances which occur in the ſynonymes, and which happen to be found in both authors, we perceive that Dr. Hill's views are more profound and accurate than thoſe of his predeceſſor. The firſt words which occur in each are *abdere*, *condere*, *occulere*, *celare*, &c. *Abdere*, ſays our countryman, ſignifies to hide by mere removal, *condere* to hide by the intervention of certain ob-

* He ſays in the preface, "In executing a plan *both new* and difficult, much time and labour have been expended." p. xi.

jects,

jects, *abſcondere* unites the powers of *abdere* and *condere*; *occulere* means to hide for the ſake of that which is hidden; *celare*, for the ſake of him who hides, or of thoſe from whom it is hidden. Theſe original diſtinctions do not appear in Dumeſnil, though in giving the ſummary at the end of the article, in the manner of Girard, he approaches very nearly to them.

"*Un homme qui craint*, ſe in remotiorem et tutiorem ædium partem abdit: *le laboureur*, *au temps de la moiſſon*, condit fruges et fructus in horrea: *un ennemi qui dreſſe des embûches*, abſcondit armatos: *le ſoldat*, *après le combat*, recondit gladium in vaginam. Cic. *Le Jardinier couvre ſes artichaux*, occulit ciniras, ne frigore lædantur: *celui qui a intérêt qu'une choſe ne ſoit point connue*, celat." The next words in Dr. Hill are *abjurare* and *ejurare*, which appear in the 7th article of Dumeſnil; but the Frenchman has entirely miſſed the moſt important diſtinction between the words. *Abjurare*, ſays Dr. Hill, ſuppoſes the ſwearer guilty of perjury in denying; *ejurare* implies only denying with an oath, whether truly or not. Nevertheleſs, the examples cited by Dumeſnil confirm the diſtinction of Dr. Hill. But, of the intermediate articles in the French work, not one is noticed in the Engliſh. Theſe are, 2. *abdicare*, &c. 3. *abeſſe*, *diſtare*; 4. *abigere*, &c. 5. *abjicere*, &c. 6. *abire*, &c. Here therefore, though Dr. Hill might not have thought all the ſynonymes of his predeceſſor worthy of notice, it would have been well for him to have had the opportunity of examining them. On the other hand, *abnormis* and *enormis*, the next ſynonymes of Dr. H. are not at all noticed by the French profeſſor; nor *alapa* and *colaphus*, *aborſus* and *abortus*, with many others.

One manifeſt deſideratum in Dr. Hill's book is, that which the French work poſſeſſes, and might with great facility be added, a complete verbal index. The alphabetical order, in which both are arranged, might ſeem, perhaps, to ſuperſede the neceſſity of this addition; but, in fact, it would be a great accommodation to the ſtudent; and ſome, at this moment, to us, in comparing the two volumes. Our examination, however, without this aid, ſatisfies us, that Dr. H. has exerted much diligence, and diſplayed great ſagacity and knowledge in the conſtruction of his work. The moſt prevalent diſtinction is this, that the French author compares uſually a greater number of words to one; but our countryman is much more attentive to aſſign the reaſons for the differences which he remarks. The former is conciſe and quick, the latter diffuſe and explanatory. To exem-

plify the firſt part of this remark; under *acclivis*, we find in Dr. H. *declivis*, and *præceps* compared with it; in D. *præceps* is wanting, which is perhaps too manifeſtly different to require diſtinguiſhing; but *proclivis*, *acclinis*, and *devexus* are added, which do certainly demand compariſon. With *eloquens*, Dr. H. compares only *diſertus*; whereas *facundus*, which the French Profeſſor adds, ſhould by all means have been conſidered. In ſome inſtances, it may be ſaid of both authors, that they compare words which could not be confounded. Thus *ornare* and *redimire* ſeem unneceſſarily brought together by Dr. H.; while the former word is by Dumeſnil more properly compared with *adornare*, *ſubornare*, (rather unneceſſary) and *parare*; and *redimire*, with *circuire*, *circumdare*, *cingere*, and others. It is perfectly evident, that a compariſon of this kind might eaſily be carried to a very great extent. We ſhall therefore deſiſt, but ſhall obſerve, that both authors might have derived advantage by making more extenſive uſe of the celebrated work of LAURENTIUS VALLA, on the elegancies of the Latin Language; which is in a great meaſure a book of ſynonymes.

We have noted a few of theſe inſtances. *Cras* and *poſtridie*, as alſo *heri* and *pridiè*, *Valla*, *Eleg.* II. c. 33. *Dudum*, *nuper*, *pridem*, &c. Valla II. c. 34. *Senes*, *Veteres*, *antiqui*, Valla IV. 5. *Indulgentia* and *venia*, ib. 18. *Cœnaculum* and *cœnatio*, ib. 22. *Conclave* and *triclinium*, ib. 34. *Paſco*, *paſcor*, and *veſcor*, ib. 53. (Yet Dr. H. has *veſci*, *edere*, *mandere*, *vorare*, *rodere*.) *Latebra* and *latibulum*, ib. 79. *Plura* and *complura*, ib. 90. *Lamina* and *bractea*, (noticed by Valla) which are overlooked by Dumeſnil, are duly compared by the author before us. We could add greatly to this liſt; but what we have produced is ſufficient to prove, that the undertaking has not yet been fully completed, either by the French or the Engliſh author.

Theſe two cannot, however, be more properly compared, than by giving a ſpecimen from each, where they are chiefly on the ſame ground. Thus Dr. Hill,

"ELOQUENS, DISERTUS,—agree, in denoting the power of uttering animated conceptions, by means of ſpeech, but differ, in reſpect to the degree in which that power is poſſeſſed. The firſt term, from 'Eloqui,' implies the perfection of that art, by which human thought is communicated. It ſuppoſes, that the idea is accurately formed, and that the expreſſion is ſo preciſe, as to ſtate it exactly as it is. Mr. Pope's definition of a perſon to whom *eloquens* is applicable, is a happy one.

"'Fit words attended on his weighty ſenſe.'

"'Is erit *eloquens*, qui ad id quodcunque docebit, poterit accommodare

commodare orationem; qui parva ſubmiſſè, modica tempe ra, magna graviter dicere poteſt.'—Cic. *Orat.* 208. a. 'Nihil aliud eſt *eloquentia* quam copioſè loquens ſapientia.''—Cic. *Part. Or.* 236. b.

"Diſertus comes from 'diſſerere,' which, properly, denotes the act of ſeparating different ſeeds, and ſowing each in its proper place. 'Ut olitor diſſerit' in areas ſuas cujuſque generis res, ſic in oratione qui facit, '*diſertus*'—Var. L. L. 5. 7. The native power of this verb appears in ſuch a ſentence as the following, from Columella. 'Baccas lauri et myrti, cæterorumque viridium ſemina in areolas 'diſſerere.'—11. 2. 30. This derivative adjective, *diſertus*, denotes a degree of ability, in the uſe of ſpeech, ſuperior to what is generally met with, but inferior to that ſuggeſted by 'eloquens.' The following definition, from Cicero, is deciſive as to both terms. 'Celer tuus *diſertus* eſt magis quam ſapiens. *Diſertos* me cognoſſe nonnullos ſcripſi, 'eloquentem' adhuc neminem: quod eum ſtatuebam *diſertum*, qui poſſet ſatis acutè atque dilucidè apud mediocres homines ex communi quadam hominum opinione dicere: 'eloquentem' vero qui mirabilius et magnificentius augere poſſet, atque ornare quæ vellet, omneſque omnium rerum, quæ ad dicendum pertinerent fontes, animo ac memoria contineret." *Ep. ad Att.* 10. 1. '*Diſertus* ſatis putat, dicere quæ oporteat; ornatè autem dicere proprium eſt eloquentiſſimi.' Quint. *in Proœm.* 8.

"'In cauſa facili cuivis licet eſſe *diſerto*.' Ovid. *Triſt.* 11. 21,"
P. 316.

Dumeſnil only cites the ſame definition from Cicero, and adds briefly, "diſertus *vient de* diſſerere, *et* eloquens *de* loqui." But he adds, "FACUNDUS *eſt un homme qui s'énonce en beaux termes, et avec agrément, de* fari. Non formoſus erat, ſed erat *facundus* Ulyſſes. *Ovid.* In exemplum benè dicendi *facundiſſimum* quemque proponet ſibi ad imitandum, *Quintil.*"

Dr. Hill's diſſertations on the prepoſitions are inveſtigations of their original ſignifications, with a regular deduction of all their legitimate uſes from thoſe ſources; and concluding with a regular account of all their genuine powers. The accounts of the principal prepoſitions being rather too long for inſertion, we ſhall give as a ſpecimen one that is derivative; premiſing only that it is derived from A, AB, or ABS, which are thus defined: "The primary notion ſuggeſted by theſe three prepoſitions is the ſame; that of the continually increaſing diſtance of a body in motion, in reſpect to a point from which that motion commenced. They regard not the cauſe of this ſtate, and are equally applicable to a body that has the power of moving itſelf, as to one that is impelled by ſomething external." This being taken for granted, which

is indeed amply and ably illuſtrated, we proceed to the article on ABSQUE. P. 20.

"ABSQUE,—differs from the prepoſition of which it is a compound, in having no reference to the departure of any object correlative to that, whoſe ſign it governs. It implies the abſence of what is looked for as inherent in the object, but which, from not having exiſted, can never have been removed. That which '*ſine*' governs is in the ſtate of an accidental concomitant, not found at the time; but that which *abſque* governs never could be the attendant of the correlative object, elſe its nature would have been different from what it is.

"The 'que,' combined with the 'abs,' as an enclitick adjection, without altering the part of ſpeech, deſtroys the notion of departure which marks the ſimple prepoſition. An effect ſomewhat ſimilar is produced by 'que,' when affixed to other terms. It ſtrips 'quando,' which, by itſelf, is an interrogative adverb, of its interrogative power, and converts the meaning 'when' into that of 'ſometimes.' In like manner the 'abs,' which ſignifies 'from,' is made by the 'que' to ſignify ſomething like 'without,' that is, 'with the exception of' what is implied in the governed word. 'Nullam a me epiſtolam ad te ſino *abſque* argumento ac ſententia pervenire.' Cic. *Ep. ad Att.* 1. 19. Cicero here announces his reſpect for his correſpondent by his attention to the letters he ſent him. He was anxious that they ſhould be none of thoſe ſilly compoſitions, which, though they get the name of letters, yet, by being void of matter, are in fact not worth reading. 'Poſtera parte purpureus *abſque* cauda, in qua roſeis pennis cœruleus inſcribitur nitor.' Solin *c.* 46. *de phœnice.* Though the authority of Solinus is not always to be truſted, yet this uſe of *abſque* ſeems not to be impure. It denotes an unexpected breach of uniformity, in reſpect to colour, upon a part of the bird. Had 'ſine' been uſed in place of *abſque*, the meaning would have been different. It would have been affirmed that the bird had no tail, not that this, as an adjunct, only differed in point of colour from the principal object. *Abſque* again allows the co-exiſtence of both, but expreſſes exception in one circumcumſtance, as by the words 'all but,' 'were it not for.'

"Quam fortunatus cæteris ſum rebus *abſque* una hac foret."—
Ter. *Hec.* 4. 2. 25.

Had the one thing here excepted been removed, or, rather, had it never exiſted, the happineſs of Pamphilus would have been complete. It, however, as an ingredient eſſential to the compoſition, and not to be extracted from it, made the temper of his mind, and the ſenſe of his ſituation, very different from what they would otherwiſe have been.

"The Greeks uſe the particle 'χωρις' in a way analogous to this exceptive application of *abſque*. 'Χωρις' αν μη Γαλατικος ην πολεμος, νομον εθεντο τους ιερεις αφιεσθαι της στρατειας. Plutarch. *in Camillo.*

Camillo. This exemption of the prieſts from military ſervice would have been compleie, had it not been for the proviſion made for the occurrence of a war with the Gauls Θαυμασια δ', ὁ χωρη ουκ ἐχει, 'χωρις' ἡ ὁι ποταμοι, &c.—Herod. *Lib.* 4. With the exception of the rivers, the country is ſaid to have exhibited no curioſities.' P. 21.

It is by no means eaſy to give a complete or ſufficiently ſatisfactory account of ſuch a book as this; ſuffice it to ſay, with reſpect to Dr. Hill's Synonymes, that it is a work highly creditable to him, as a metaphyſician and as a ſcholar: and though it might aſſuredly have been improved by a fuller knowledge of previous works, it is ſuch a book as every ſtudent ſhould read and examine, an exerciſe which cannot fail to be of the higheſt utility.

ART. X. *Flim-Flams! or the Life and Errors of my Uncle, and the Amours of my Aunt! with Illuſtrations and Obſcurities, by Meſſieurs Tag, Rag, and Bobtail. And an illuminating Index.* In three Volumes, with nine Plates. 12mo. 18s. Murray. 1805.

ENQUIRERS have ſuppoſed, and we believe with reaſon, that the ſecret of the real author of this performance is diſcloſed in the following note on the firſt volume. Speaking of book-making,

"The author begs leave to add, that he by no means would expreſs any contempt for *any book-makers* whatever, not even for any ſage who makes up CURIOSITIES OF LITERATURE!" P. 163.

This is the ſtyle of a jocular author alluding to himſelf, and therefore we conclude, as others have done before us, that the author is Mr. D'Iſraeli, who produced the "Curioſities of Literature." There was no great need of ſecrecy. There is little matter of offence in the volumes, but a fair and general ſatire; with ſuch occaſional alluſions to particular perſons as cannot be gravely reſented even by them. Reviewers, among others, are frequently attacked, but, as far as we are concerned, the author is perfectly welcome. As doubtleſs he knows us not, he probably ſuppoſes us to be all, to a man, grave and ancient perſonages, involved in voluminous wigs, and predeſcribed by Shakſpeare, when he ſpeaks of perſons

——— "of ſuch vinegar aſpect,
They would not move their mouths by way of ſmile,
Though Neſtor ſwore the jeſt were laughable."

Should we ever have the pleaſure of paſſing an hour with him, we ſhould perhaps convince him that this is not the exact deſcription of us; and that we could not only enjoy that wit and humour of his, which doubtleſs would "ſet" the reſt of "the table in a roar," but could alſo unbend ſo far as to attempt jocularity ourſelves. He is therefore partly miſtaken when he makes us ſay, in a ſuppoſed critique on his book,

"The author abounds with various attempts at wit and humour; theſe we always diſlike—*wit and humour as well as the attempts!* The *ſalt of pleaſantry* is of all ſalts we take the moſt nauſeous; it is phyſic to us." P. xiii.

We ſay that he is *partly* miſtaken in attributing theſe ſentiments to us; *attempts* at wit and humour when unſucceſsful, we certainly do diſlike, this we confeſs;—and we confeſs alſo that it is the great quarrel we have with his preſent book. The attempt is perpetual, the ſucceſs very rare; but when he does ſucceed we can aſſure him that we enjoy his ſucceſs, not perhaps ſo much as he does himſelf, (for that is an excluſive privilege) but as much as any other perſon upon earth. The truth is that he appears very much to have miſtaken his talent; and, having choſen a moſt fertile ſubject for ridicule, the abuſes of modern ſcience, hardly ever ſucceeds in making them ridiculous. We ſay not this in malice, undoubtedly, for we have taken no offence. We heartily wiſh we could ſay otherwiſe: for we think his plan good, and only regret that the execution is not equal to the deſign.

To prove that we are favourable to the deſign, we ſhall inſert the parts in which we think the attempt to be humourous moſt ſucceſsful; premiſing firſt a ſhort view of the plan. The book is an account of a ſuppoſed uncle, by a ſuppoſed nephew. It is not a life of him, but an account of his character and purſuits. He is ſtated to have belonged to that claſs of perſons whom the author, not unhappily, calls PHILOS. The reaſon of this appellation is given in the following note.

"Some have diſcriminated among modern philoſophers a certain race by the term Philoſo*phiſts*, for their profundity and diſcoveries in theology and politics. But I am writing of other kinds of philoſophers, curious dilettanti, who are in love with every thing, but leaſt with theſe. I adopt the conciſe and expreſſive term *Philo*, which means a lover of—any thing!" P. 3.

This worthy uncle, who is deſcribed and delineated as having a face like a ſnipe, and a very ſmall receptacle for brains

brains in his ſkull, is purſued in the narrative through almoſt every branch of modern literature and philoſophy; in each of which he ſeems to be attached to that which is new, rather than that which is uſeful. A club of congenial perſonages, called *the Conſtellation*, is not ill imagined or deſcribed; but the moſt prominent characters in it are *Mr. Caco-nous*, unreſervedly pointed at the author of "Political Juſtice;" and *Mr. Contour* a fantaſtical *Amateur* of the fine arts; who becomes the *Cecisbeo* of MY AUNT. This lady is a female philoſopher of the firſt water; who, when ſhe dies, leaves "piled up in one of *our* garrets, three complete editions, of three complete works, which unknown *to us all* ſhe had printed." Theſe works were prudently burnt, and my Aunt wiſely forgotten. We give the author great credit for the quantity of reading amaſſed in his notes; where he produces the actual authorities for all the abſurdities which he ridicules; the tendency alſo of his ſatire is always good; and had he been gifted with the natural talents for wit and humour, which Sterne, whom he attempts to imitate, poſſeſſed, his book would have been an invaluable treaſure. The following ridicule of the bibliographical *mania* is, in our opinion, the moſt ſucceſsful in the book. One reaſon is that the author probably knows more of books, than of many other branches on which he touches. Vol. iii. P. 187.

"When my Uncle became what is emphatically termed a collector, a virtuoſo in rare and curious books, in all his feats of bibliomania, touched by the hallowed fire of the departed ſpirits of Pinelli, De Miſſy, and Cracherode, ſtill breathing in their priced catalogues *, the emptineſs of his purſe could not ſatiate the ardour of his ſoul.

"Any vulgar perſon would have imagined that the ancient printers were our intimate neighbours, from the daily converſations he held about them—the Aldini, [Aldi] the Stephenſes, the Elzevirs! Ah! little did theſe honeſt ſouls imagine what future plagues they were inflicting on families with ſmall incomes! A true collector, though all his family ſtand before him ſhivering without a ſhirt or a ſhift, will deem his table well covered, if he ſees on it an *editio princeps*—a Greek Pſalter illuminated—or, oh! too great a treaſure!—at leaſt to pay the money down for it, as my Uncle did!— *Biblia Sacra Polyglotta!*—Ah! (cried I) I wiſh the Polyglots had been all ſent up to heaven in vellum

* "Catalogues of book-ſales from the laſt century, with the prices at which they ſold affixed, are exceſſively precious—they form the chronological value of books, and are neceſſary to every bibliographer."

N. B. No priced catalogue of Mr. Cracherode's books was ever publiſhed. *Rev.*

rockets!

rockets *! A five ſhilling bible is bible enough for any honeſt chriſtian! Do you (ſaid I to my Uncle) believe a chapter more, for all this gigantic plaything with which the old proud Cardinal Ximenes diverted his melancholy fits when twitted by the Spaniſh grandees? Do you believe at the rate of the fifty guineas, at which they nailed you for your Polyglot?

"I trembled whenever he talked of an unique copy, and once, particularly, had a fit of ſickneſs occaſioned by "the moſt magnificent, and largeſt book ever printed on vellum!!! It coſt two

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* "The firſt Polyglot was projected by Cardinal Ximenes, who at ſixty began to ſtudy the Hebrew, and paid 50,000 ducats for MSS. and for learned men. The MSS. from which this much-famed Polyglot was compoſed, were ſold to a dealer in fire-works, *como membranas inutiles!* 'Tis a provoking circumſtance, I acknowledge—but ſtill the librarian or waſte-paper merchant, in this inſtance, who ſold them, might have been as ignorant as the rocket-maker who fired them off—and neither might intend any miſchief.—The learned Michaelis is in a rage to immortalize him! declaring he was the greateſt barbarian of the 18th century! Another profeſſor flew from Germany to Spain juſt in time to ſnatch a few ſcattered leaves which are luckily preſerved at the Univerſity of Alcala! and ſhewn, I conceive, at a great diſtance, to the virtuoſi on ſaints-days, with the great thumb-nail of St. James.

"But an important controverſy is now going forwards in the learned world whether theſe MSS. were paper or vellum! Mr. Marſh, a profound biblical critic, would conſole us for the loſs of theſe MSS. by ſuppoſing them to have been only paper! But he encounters a formidable adverſary in Mr. Dibdin, who laborioufly inveſtigating the *membranas inutiles*, infers that poſſibly they might have been vellum!! Mr. Marſh ſays, they never make fire-rockets of vellum—Mr. Dibdin ſays, that "a delicate ſort of vellum might, in his own opinion, make a ſquib, cracker, or a rocket! Nay, adds he, with an argument like a clap of thunder, "I have ſeen parchment on the exterior of a rocket!!—Then, gentlemen! I imagine the whole affair is at length gravely decided, whether the MSS. Cardinal Ximenes uſed for his Polyglot were paper or vellum—No! ſays Mr. Dibdin, after all this cloſe examination, *de rerum natura*—"If I could obtain a ſight of the few ſcattered leaves, preſerved in the Univerſity at Alcala, then I think I ſhould be able to decide whether they are paper or vellum!"—I believe not! For if ſuch a genius as Mr. Dibdin were to inſpect thoſe few ſcattered leaves at the Univerſity of Alcala, he would ſet the whole Univerſity in a flame, and madden the Spaniards by conjecturing the few ſcattered leaves were neither paper nor vellum!!

"See T. F. Dibdin's Greek and Latin Claſſics, p. 111.

hundred

hundred guineas!! large paper, lovely type, and ſumptuous ornaments; all theſe, he ſaid, rejoiced the eye, and gave a new pleaſure to the reader. So they do; but I never like to pay for pleaſure more than the pleaſure is worth; I wiſhed to the devil the famous edition of the Latin Vulgate, by Pope Sixtus Vth! What do you think, dear reader, it is famous for?—becauſe it is full of errors!!! His holineſs blundered through the Latin Vulgate, and my Uncle gave ſixty guineas for what he called a very fine copy *.

"Day following day, he and his perpetual rival, Dr. Glum, were meaſuring, and comparing, and quarrelling about their margins! The Doctor had bought a moſt curious thing; it was an uncut Martial on vellum, an Aldus! With more honeſty than wiſdom, he paid forty pounds for it; obſerve, every leaf was uncut, ſo the value of that book conſiſted in not being read!

"Now my Uncle had an *editio princeps* of Virgil! but, ſir, it had a margin that maddened the collectors! It certainly was one of thoſe intereſting ſingularities that ſtupify one with aſtoniſhment; a thing one is more likely to hear of, than ſo fortunate as to behold! My Uncle fairly offered to meaſure margins with Dr. Glum's Martial; but the Doctor would have cut off the margins of his fingers rather than thoſe of his Martial—yet ſtill he went running about the town, aſſerting (oh the provoking animal!) that his were the broadeſt!! This was extremely uncandid, and as far as I know, if I may be allowed the expreſſion, it was a lie! My Uncle hit him a ſly ſtroke! Jacob gave out that the Doctor preferred Martial to Virgil; which did the latter no credit among his claſſical friends at Oxford.

"However, the Doctor and my Uncle were like the two kings of Brentford, ſmelling at one noſegay; they were all day long gratuitouſly taxing catalogues, telling titles, collating books, and ſettling with "an infinite deal of nothing" the reſpective merits of the editions of 1640! and 1650! and 1670! They were ſure of finding ready at the ſhops of our great Bibliopoliſts, a clean chair in ſummer, and a bright fire in winter. Who, to ſee them ſo buſied together, could imagine they were watching one another's downfall!

"My Uncle often ſpoilt the Doctor's dinner by his ſevere royſtering! The Doctor vaunted he had 20,000 volumes—yes,

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* "This book emphatically called "The famous Edition of the Vulgate, by Pope Sixtus Vth." was publiſhed in 1590. The Pope ſuperintended the work both before and after it was committed to the preſs. It was no ſooner publiſhed than it was diſcovered to be full of errors!!! Every copy was called in and deſtroyed; a very few eſcaped! and when theſe are to be met with on large paper, the collector will cover this Book of Blunders with new guineas to be ſuffered to become a purchaſer!!"

ſir,

ſir, replied my Uncle, your library is learned! When the Doctor talked he was loſt in his library, by the immenſe variety of human knowledge, my Uncle compared him to a dwarf dragging a giant's ſhoe—When the Doctor exulted in his knowledge reſpecting editions, my Uncle would ſay, the edition does not make the ſcholar, but the ſcholar the edition—When the Doctor ſaid, he knew this author, and that author—yes, the place in which they ſtand on your ſhelves—when, after collating an author, the Doctor, in the bibliographical phraſe, pronounced he was perfect!—my Uncle declared, that that was the only idea of perfection in an author the Doctor could conceive!

"Often at a book-ſale, when my Uncle caught in an auſpicious moment the mild and poliſhed eye of Mr. Leigh, the Raphael of book-auctioneers, or the ſtern grandeur of Mr. King, the Michael Angelo, thoſe nice adjuſters of the ſcale of literary fame, juſt as their relenting hearts melted at my Uncle's bidding, and the ſhadow of their hammer glanced over the deſk—pop ſcreamed out the Doctor, Very cheap! Very cheap! A freſh ſigh breathed in the panting heart of ſome blunderer of a collector, and another and another crown reſounded! In this cruel manner was my Uncle compelled to raiſe the price of all literary lumber. A ſign, a ſqueak, and a wriggle of the Doctor's was a pound out of our pockets!

"Often have I obſerved my Uncle writhing in agony at the prices he bid; moaning over the poſſeſſion of thoſe things for which he would have bit his lips off had he ſuffered them to have gone by! But when he bought a book cheap, it mortified him! One day, I heard him bid twelve pounds for the firſt edition of Thirty Sonnets of Spenſer!—I ſtarted, and clapt both my hands to my ears! I heard him congratulated on his bargain! My Uncle ſorrowfully ſhook his head acknowledging, they were, indeed, too cheap! I fear ſuch bargains too evidently ſhew the rage of collecting is on the decline! Oh, gentlemen! pray pray, keep up keep up, the prices! the prices!" P. 187.

My Uncle meets at laſt with a philoſophical, though tragical end. Being confined in the Fleet, in conſequence of his liberal collections in various ways, "he daily inhaled, to keep up his ſpirits, the *gaſeous oxyd*, or philoſophical brandy," which produced, in all reſpects, the effects of the moſt common brandy. The conſequence is thus related.

"On the morning of the 21ſt of December, 1804, I entered his apartment—My Uncle was not a-bed! there was a ſtrong ſmell in the gaſeous apartment. I haſtened to the warden to announce the eſcape of his priſoner—and that he muſt pay all his debts! The warden ſwore, and ſtampt, and ruſhed into my Uncle's apartment—we could not ſee him, but we perceived a dancing blue flame, which for above a quarter of an hour bore the perfect reſemblance

reſemblance of my Uncle's ſmall head and miniature features; his ſnipiſh noſe, his grinning lips, and his gimlet-hole eyes—I then ſuſpected how matters ſtood—and, looking in his bed, we found nothing but the cinerous remains of this great chemiſt; like an ancient body in a ſtate of decompoſition in the Herculaneum, we traced every part except his head perfect; but when you touched my unfortunate Uncle, he crumbled into mere carbon, black ſmut!" Vol. III. p. 277.

Though we have not laughed, in reading this book, ſo much as we wiſhed to laugh, we have been yet well entertained. The topics for ſatire are throughout admirably well choſen, and the candid critic, when he does not ſmile, will often gravely approve.

ART. XI. *An Hiſtorical Account of the Black Empire of Hayti: comprehending a View of the principal Tranſactions in the Revolution of Saint Domingo; with its ancient and modern State. By Marcus Rainsford, Eſq. late Captain third Weſt-India Regiment, &c.* 4to. 2l. 2s. pp. 467. Cundee. 1805.

THIS is a coſtly book, yet the engravings which accompany it are very mean and unworthy; but as we have no regularly detailed account of the riſe and progreſs of the revolution in St. Domingo, this for the preſent will be reſorted to for information. The book, indeed, as far as it goes, may be conſidered as ſatisfactory, for the public documents themſelves are collected and arranged at the end, and here given to the reader.

The hiſtory conſiſts of ſix chapters: the firſt gives a ſuccinct account of Domingo from its firſt diſcovery to the year 1789: the ſecond repreſents the origin of the revolutionary ſpirit in the colony: the third explains the progreſs and accompliſhment of its independence.

The fourth chapter deſcribes the ſtate of manners of the Blacks after their independence, with a memoir of the author's own viſit to Domingo, his danger, and eſcape. This is the moſt entertaining part of the volume, and from it we make the following extract: P. 214.

"A violent hurricane having diſmaſted the little bark *, in which he was proceeding from Jamaica to join his regiment at Martinique, (having been before accommodated in the cabin of

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* The Maria, Daniſh ſchooner, commanded by James Frazer.

his friend, Admiral Smith †, as far as the Mole St. Nicholas,) it was driven under the walls of Cape François, and in that ſtate compelled to wait the relief of the brigands, an appellation which the ſuperior policy that already appeared in this extraordinary republic, had not yet obliterated from its members. To avoid the ſuſpicion in which, notwithſtanding the recent treaty, the Engliſh yet continued to be viewed, and to prevent the probability of injury to his companions, the writer was induced to aſſume the character of an American, which was eaſy to be effected, as the veſſel was ultimately bound to that continent. The crew were permitted to land after certain ceremonies, and the firſt object which excited their attention, was no leſs than the hero of this novel empire. Touſſaint was converſing with two privates of his forces on the batteries, and when he ſaw the Europeans approaching, immediately walked towards them, and, addreſſing them in French, inquired the news, from whence they came, and their deſtination. One ſerved as reſpondent for the whole, who ſpoke in ſuch terms as his character demanded, and the General civilly took his leave.

"The number of Americans at this port could not fail to attract particular notice, and every attention ſeemed to be paid to the accommodation of their commerce, and a ſtriking degree of intereſt in every occurrence that concerned them. Even the women ſeemed to renew a fondneſs long repreſſed for the whites, in favour of the meaneſt of the American ſailors. The preſent writer, however, requiring ſome reſt after his recent voyage, haſtened, on receiving his directions to the purpoſe, to the Hotel de la Republique, the principal houſe, uſually reſorted to by Americans, an edifice of rather elegant appearance; and on his way, except the preponderancy of the black complexion, perceived but little difference from an European city. On entering the houſe, however, he immediately perceived that the uſual ſubordinations of ſociety were entirely diſregarded, and that he was to witneſs, for the firſt time, a real ſyſtem of equality.

"Here were officers and privates, the colonel and the drummer, at the ſame table indiſcriminately; and the writer had been ſcarcely ſeated at a repaſt in the firſt room to which he was conducted, when a fat negro, to initiate him in the general ſyſtem, helped himſelf frequently from his diſh, and took occaſion to ſeaſon his character by large draughts of the wine, accompanied with the addreſs of "Mon Americain." The appearance of the houſe, and its accommodations, were not much inferior to a London coffee-houſe, and on particular occaſions exhibited a ſuperior degree of elegance. Touſſaint not unfrequently dined here him-

† The liberal reception which the military always met with on board the Hannibal, is too well known to require any compliment on the preſent occaſion.

ſelf,

ſelf, but he did not ſit at the head of the table, from the idea, (as was aſſerted,) that the hours of refection and relaxation ſhould not be damped by the affected forms of the old regimen, and that no man ſhould aſſume a real ſuperiority in any other place than the field. He was in the evenings at the billiard-table, where the writer converſed and played with him ſeveral times; and he could not help, on ſome occaſions, when a want of etiquette diſturbed him for a moment, congratulating himſelf, that if he experienced not the refinement of European intercourſe, he ſaw no room for inſincerity: and that if delicate converſe did not always preſent itſelf, he was free from the affectation of ſentiment.

"In traverſing the once ſuperb city of the Cape, though preſenting a tolerable appearance from the ſhore, deſolation every where preſented itſelf. On the ſite where elegant luxury had exhauſted its powers to delight the voluptuary, all was magnificent ruin! and to mark the contraſt ſtronger, of the wrecks were compoſed temporary houſes for the American merchants, and petty ſhops inhabited by the natives. Several ſpacious ſtreets towards the centre, diſplayed the walls of ſuperb edifices of five and ſix ſtories, with gilded balconies, of which the beautiful ſtructure exhibited the devaſtation that had occurred, with additional horror. Nor was this all, for in different parts of theſe ruins the ſad remains of the former poſſeſſors were viſibly mingled with the crumbling walls:

> 'There—heedleſs of the dead,
> The ſhelter-ſeeking peaſant rears his ſhed,
> And wonders man could want the larger pile.'

"Having been informed of a review which was to take place on the plain of the Cape, the writer availed himſelf of the opportunity, accompanied by ſome Americans, and a few of his own countrymen who reſided there under that denomination. Of the grandeur of the ſcene he had not the ſmalleſt conception. Two thouſand officers were in the field, carrying arms, from the general to the enſign, yet with the utmoſt attention to rank; without the ſmalleſt ſymptom of the inſubordination that exiſted in the leiſure of the hotel. Each general officer had a demi-brigade, which went through the manual exerciſe with a degree of expertneſs ſeldom witneſſed, and performed equally well ſeveral manœuvres applicable to their method of fighting. At a whiſtle a whole brigade ran three or four hundred yards, then ſeparating, threw themſelves flat on the ground, changing to their backs or ſides, keeping up a ſtrong fire the whole of the time, till they were recalled; they then formed again, in an inſtant, into their wonted regularity. This ſingle manœuvre was executed with ſuch facility and preciſion, as totally to prevent cavalry from charging them in buſhy and hilly countries. Such complete ſubordination, ſuch promptitude and dexterity, prevailed the whole time, as would

would have aſtoniſhed any European ſoldier who had the ſmalleſt idea of their previous ſituation.

"The pleaſing ſenſations inſpired by the ability manifeſted in this review, were checked by the additional monuments of human ferocity which preſented themſelves on his return to the city; the conflagration of which, and of the ſurrounding plantations, was ſtill in the memory of ſeveral Americans, who deſcribed the effect, as awfully grand beyond conception.

"In one of the ſquares in the north-weſt quarter was placed an edifice that made ſome amends for the deſolation appearing in its vicinity, from the elegance of its execution. It was an aſcent to a canopy, or dome, of which the architecture was not perfectly regular, beneath which were two ſeats, and above them an inſcription, that eminently exhibited the tolerance of Touſſaint. There were two centinels to guard it, who, being aſked if any one might aſcend the ſteps, anſwered in the affirmative, but with a ſtrict prohibition againſt touching the cap of liberty, which crowned it. It was a tribute of reſpect to the memory of Santhonax and Polverel, the French commiſſioners, and had been erected by ſome of their advocates at a time when their largeſſes obtained for them what they would not otherwiſe have enjoyed, a tranſitory popularity. An extract from a ſpeech of one of them formed part of the inſcription, in French, and which countenanced the opinion, that the abolition of ſlavery was a primary object of their miſſion. It was to the following effect:

"My Friends,
We came to make you free.
Frenchmen give Liberty to the World.
You are free.
Guard your Freedom.
Vive la Liberté. Vive la Republique.
Vive Robeſpierre.

"The remainder of the inſcription conſiſted of a ſelection from the proclamation for aboliſhing ſlavery. The prevailing opinion of theſe men, notwithſtanding they had been execrated for their conduct, was favourable to their talents, and to their ſpirit."

A fifth chapter deſcribes the Black army, and the war between the French republic and the Blacks: and the final chapter exhibits the writer's ſentiments on the eſtabliſhment of the Black empire, and the probable effects of the Colonial revolution. The writer conſiders the reduction of Domingo to its former ſtate as wholly impracticable, and he ſupports his opinion with conſiderable force and plauſibility of argument.

The appendix compriſes the documents referred to in different

ferent parts of the work, with various illuſtrative remarks; a neat map of St. Domingo is prefixed; but the engravings are ill choſen as to the ſubjects, and of worſe execution; they ſeem added merely as an excuſe for increaſing the price of the book. An octavo volume of moderate price would, we conceive, better anſwer the author's purpoſe, and would be generally acceptable.

ART. XII. *Poems, Odes, Prologues, and Epilogues ſpoken on public Occaſions at Reading School. To which is added ſome Account of the Lives of the Rev. Mr. Benwell, and the Rev. Dr. Butt.* 8vo. 264 pp. Richardſon, &c. 1804.

THE poems in this collection are not numerous, nor the authors many. One prologue is aſcribed to Mr. Seward; (editor of the Anecdotes, &c.); a few to Mr. Bolland, ſome to Mr. Pye, others to Mr. Benwell, and to Dr. Butt. Theſe are diſtinguiſhed by different ſignatures. A few, which are without ſignature ought, we preſume, to be attributed to the maſter of the ſchool, Dr. Valpy. To the high character of Mr. Benwell, whoſe life is here inſerted from the pen of Mr. Kett, we paid a willing tribute, in reviewing his poſthumous edition of Xenophon's Memorabilia *. We were deſirous, even then, to ſee ſome memorial of his life and character; which is here very well ſupplied. Dr. Butt, with whoſe merits and ſingularities we were by no means unacquainted, came before us, while living, both as a writer of ſermons, and as an author of poems †. Dr. Valpy has written his life, with a friendly partiality, but without much exaggeration.

One of two very zealous friends of Mr. Benwell have been rather diſpleaſed to ſee compoſitions of his brought forward, which he had not intended for publication, and which, they think, he never would have publiſhed. But when we conſider, that the editor is by marriage ſo cloſely connected with Mr. Benwell's family, that he muſt feel for his honour like a brother as well as a friend, and cannot be unacquainted with the wiſhes of the other parts of the family,

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* Brit. Crit. vol. xxiv. pp. 409, and 624.
† Brit. Crit. vol. ii. p. 105, and iii. p. 608.

we cannot but think him fully qualified to decide on this matter. No friend can be more favourable to the fame of Mr. Benwell than Mr. Kett, yet he has given full ſanction to the plan, by furniſhing an account of his life. Nor is any thing here publiſhed which can be injurious to his memory. His poem on Columbus, when we conſider what Dr. Valpy intimates in a note, "that it was produced, with little alteration, in leſs than a year after his firſt initiation in Latin poetry," is a very extraordinary performance; and though his matured judgment might have been unwilling to preſent it to the public, as a performance which he completely approved; yet as a relic preſerved by friends, for the ſake of marking the firſt ſteps of his literary progreſs, it ſeems to appear in this place with much propriety. This poem and the preceding have both the fault in their plan, of beginning with a poetical rather than a true account of the origin of ſociety; they are modelled on the

> Cum prorepſerunt primis animalia terris
> Mutum ac turpe pecus,

of Horace, inſtead of the real hiſtory of mankind. One poet ſays;

> Man knew no laws but thoſe which Nature gave,
> No arts, but thoſe a worthleſs life to ſave;
> Wild in the woods th' unſocial creature ran,
> And brutes were ſavage only more than man.

the other poet, almoſt in the ſame terms,

> Primi hominum vitam per devia luſtra trahebant,
> Incultum genus, &c.

This is but too commonly the ſtyle of modern writers, philoſophical as well as poetical; yet we read of no ſuch period in the real hiſtory of mankind; and if ſavages have been found in a ſtate approaching to this, it muſt be owing to ſome accidental dereliction, in an infant or untaught ſtate; not to their having ſo ſprung, as it were, out of the ſoil. This, perhaps, is little to the merit of the poems, nor do we wiſh to have it conſidered as much affecting it; but we were glad to oppoſe an opinion which is but too frequently repeated, for want of due conſideration. Some paſſages in this poem on Columbus are certainly extraordinary, for ſo juvenile a performance, if they have not been more altered than the editor ſeems to intimate.

> "Columbus, quo non præſtantior alter
> Seu luſtrare polum, ſtelliſque evolvere curſus,

Seu

Seu clavum regere, ac ventos immittere velis.
Hic dum longinquos tractus, orbiſque figuram
Secum agitat, laterique latus componit utrinque,
Parte hâc ingentis ſuperaddita pondera terræ,
Partem aliam vacuam et penitus gravitate carentem
Miratur; neque enim pariter conſiſtere poſſunt
Aut gravibus levia, aut vacuis obſtantia plena.
Hinc animo ignotam fingit trans æquora molem
Impoſitam, Heſperio et terras ſub ſole jacentes,
Quæ librent, firmentque æquali pondere mundum.
His ſuper intentus, quæ pectore littora tantùm
Luſtravit priùs, hæc eadem luſtrare carinis.
Conſtituit, priſciſque novum dare gentibus orbem." P. 9.

With the poems, however, though ſufficiently well adapted to their reſpective occaſions, we confeſs ourſelves leſs intereſted, than with the two lives. That of Mr. Benwell contains a moſt amiable picture of an ingenious man and a ſcholar, exemplary in every relation of thoſe parts of life through which he paſſed; and falling a ſacrifice, at an early period, to the conſcientious fulfilment of a ſacred duty. He was born in 1765, and died in 1796. The following paſſage ſhows him in connection with another valuable and able man, whoſe career was alſo prematurely terminated by diſeaſe.

"He was admitted a Commoner of Trinity College in the year 1783, and choſen ſcholar of that ſociety at the following election. Eager to increaſe his knowledge, and refine his taſte, he applied diligently to his claſſical ſtudies. His college exerciſes were remarkable for ſtrength of conception, purity of ſtyle, and juſtneſs of obſervation. They frequently attracted the notice of Mr. Thomas Warton, who ſpoke of them in terms of great approbation, entertained for their author a very high opinion and regard, encouraged his riſing genius, and procured for him the offer of a lucrative ſituation in a literary department, which other occupations induced him to decline. He employed the intervals of his ſtudies in cultivating an acquaintance with young men of learning and talents, who were members of his own college. Of this deſcription was Mr. Headley, the author of a volume of poems, and other pieces, and the editor of *Select Beauties of Ancient Engliſh Poetry* *. Mr. Headley was remarkable for vivacity of temper, and a high and noble ſpirit, which a bad conſtitution could not break or diſcompoſe. His ſtudies were chiefly directed to Engliſh literature,

* In the preface to that work, after mentioning the difficulties which he had to ſurmount in the collection of proper materials, he adds: "For aſſiſtance received I am ſolely indebted to my very dear friend Mr. Benwell."

and he purſued them with unremitting application. His ardent mind found a grateful repoſe in the ſweet complacency of Benwell's temper; and their diſpoſitions, although different in ſome reſpects, were ſoon bent to mutual confidence, and cemented in laſting intimacy." P. 207.

Dr. George Butt was born in 1741, and died in 1795. To delineate a character in ſome reſpects peculiar, was a matter of ſome difficulty and delicacy: but as the peculiarities of Dr. Butt were all connected with great amiableneſs of diſpoſition, we think that Dr. Valpy has very well ſucceeded in giving a view of them. To the following ſhort account of his friends we may add, to his credit, that they were all attached to him through life, and ſtill cheriſh his memory.

"During the latter part of his abode at Weſtminſter, he formed ſome valuable connexions, which proved the joy and the comfort of his life, with men, who ever loved and valued him, and whoſe friendſhip has been highly honorable and advantageous to thoſe, who have happily obtained it. The chief of theſe were, Iſaac Hawkins Browne, Eſq. M. P. John Thomas Batt, Eſq. Francis Burton, Eſq. one of the Welch Judges, and Dr. Cyril Jackſon, Dean of Chriſt Church. Their attachment to him was obtained by his affectionate diſpoſition, his generoſity, his wit, his original and creative genius, his ingenuous, and even humorous ſimplicity, by which he became, like Falſtaff, "not only witty in himſelf, but the cauſe of wit in others." P. 227.

That Dr. Valpy a little over-rates the talents of his friend, particularly in poetry, cannot be conſidered as a reproach. Such favourable judgment is the very natural reſult of a ſtrong attachment. The following ſhort anecdote will give as good a view of Dr. Butt's peculiar characteriſtics, as can be given in ſo ſhort a compaſs.

"In his common intercourſe with the world his ſimplicity and artleſsneſs were his diſtinguiſhing characters. Often rallied on ſome laughable effects of this diſpoſition, he clung to it as one of the firmeſt props of his future comfort. He often turned away anger by a ſoft anſwer, and ſometimes found matter of amuſement and innocent gaiety in the attacks made upon him. In conſequence of a loyal Sermon, which he had preached at Reading, he received one morning at breakfaſt an anonymous letter, abuſive and threatening: he did not leave the table till he had turned it into playful and elegant poetry." P. 258.

We have been on the whole much gratified by this volume; and doubt not that it will communicate to many the ſame pleaſure it has given to us.

ART.

ART. XIII. *Jani Ottonis Sluiter Lectiones Andocideæ. Interjectæ sunt LUD. CASP. VALCKENÆRII ineditæ, et Jo. Luzacii in Andocidem animadversiones: item nonnulla ex codicibus MSS. excerpta*, 8. *Lugd. Bat. apud Haak et Socios*; 1804. Imported by Lunn.

IT has been frequently observed, that the inhabitants of Athens, equalled at least in mental endowments by those of the other states of Greece, were alone pre-eminent in real eloquence: and the ardent genius of her government, which affected to bestow consequence upon every individual, was well calculated to diffuse, through the bulk of her citizens, sensibility for public deliberations. It would be needless to recount here the talents of preceding statesmen, which inspired with vigour and animation the efforts of Andocides. Pericles, the honour of his species, and the peculiar boast of Athens, has bequeathed to posterity nothing but his name. His enemies however attest, that his commanding eloquence, inforced by a majestic attitude, was capable of swaying the most wild and furious democracy:

ταχὺς λέγειν μὲν, πρὸς δέ γ' ἑαυτοῦ τῷ τάχει
πειθώ τις ἐπεκάθιζεν ἐπὶ τοῖς χείλεσιν
οὕτως ἐκήλει· καὶ μόνος τῶν ῥητόρων
τὸ κέντρον ἐγκατέλιπε τοῖς ἀκροωμένοις.

If irritated by the base treachery of his country's allies, or the turbulence of his domestic foes,

Περικλέης ὀὐλύμπιος
ἤστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα·

and though at the termination of a disastrous campaign, he would tenderly lament τὴν νεότητα οὕτως ἠφανίσθαι ἐκ τῆς πόλεως, ὥσπερ εἴ τις τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξέλοι, yet he could inspirit his countrymen with an untameable confidence in the cause of glory at that eventful period. Who can reflect, without bitterness of soul, that this noble patriot followed the examples of Themistocles and Cimon in not leaving for the instruction of posterity any monuments of his eloquence? It affords but little consolation to us to be informed that the grave and upright historian and model of the Attic tongue, Thucydides *, possessed the reputation of imitating the prest conciseness

* We loudly applaud the fortitude as well as judgment of the learned editor of the Edinburgh Thucydides who has replaced in the

conciſeneſs of *his* vigorous ſtyle, whoſe political conduct he abhorred. The character of Antiphon, of the Rhamnuſian ward, who was probably among the firſt who ſubmitted their ſpeeches to the public eye, has been forcibly delineated by the pen of a grateful ſcholar; Ἀντιφῶν, ἀνὴρ Ἀθηναίων τῶν καθ' ἑαυτὸν ἀρετῇ τε οὐδενὸς ὕστερος, καὶ κράτιστος ἐνθυμηθῆναι γενόμενος, καὶ ἃ ἂν γνοίη εἰπεῖν. The next orator, whoſe fragments are conſiderable, is Andocides, deſcended from a family, as he himſelf tells us, πασῶν ἀρχαιοτάτην καὶ κοινοτάτων ἀεὶ τῶν δεομένων. The ΚΗΡΥΚΕΣ, who traced their genealogy to Mercury, and were employed in inferior offices at the altar, enjoyed, like the Eumolpidæ, and other ſacerdotal houſes, certain diſtinctions and privileges. We ſhall not dwell upon thoſe loathſome vices which conſign his name to infamy: we alſo forbear to enlarge on thoſe acquirements, which did not diſgrace his liberal birth, and by which he was, occaſionally, diſtinguiſhed in his country's councils; his orations are the beſt vouchers for them; and the work before us, no mean eſſay of a young ſtudent entering on his twenty-firſt year, will manifeſtly conduce to bring them forward to the notice of the learned.

The Lectiones Andocideæ are diſtributed into twelve chapters: the firſt contains an account of A.'s anceſtors,—teſtimonies of the ancients reſpecting his diction,—the plan of the work,—and the diſſertation of V., with which Sluiter was favoured by his maſter Luzac, and which would, we apprehend, have found a place more naturally in the eleventh chapter, or the ſcattered leavings in that chapter ſhould have been made ſubſervient to its improvement here. The ſecond and third chapters relate principally to the mutilated Hermæ at Athens, and the charge of having violated the Eleuſinian Myſteries: the fourth chapter to the baniſhment and return

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the text certain attic forms of inflection: ſee Panætius ap. Euſtath. 1946,93=813,16.: the termination alſo of the ſecond perſons ſingular, of the preſent and futures paſſive and middle, has eſcaped the officiouſneſs of the early editors of *Priſcian;* and πλεύσει κράτιστον, in Muſgrave, *ad Aj.* 1370, owes, we ſuſpect, its ſituation to the involuntary and ill-placed indulgence of the compoſitor. In Thucyd. II. 49. we beg leave to ſuggeſt the propriety of reſtoring πιλιτὸν for πιλιδιὸν. *Mœr. Att.* Πιλιτὸν ἐν τῷ τ. Ἀττικῶς. *Photius,* Lex. MS. πιλιδιόν. μέλαν. Λέγεται δὲ καὶ πιλιτὸν παρὰ Θευκυδίδῃ·—and Alexis ap. Athen. 107. D. would have appeared in Pierſon's note, ad l. c. with the true orthography, Λιοχύνεται γὰρ πιλιτὸν ἐν τῷ χρώματι, if the printer had not envied the charitable donation.

of Andocides; in the fifth many nice points in the Attic code regulating teſtamentary ſucceſſion, and enjoining the intermarriage of orphan females with relatives are diſcuſſed; the ſixth and ſeventh chapters are employed upon the text of the noble ſpeech *concerning the myſteries*; the eighth chapter ſhows cauſe why the *oration againſt Andocides*, generally quoted as made by Lyſias, ſhould be ſet aſide as ſpurious: in the twelfth, Mr. S. reſumes his concern for Lyſias, and preſents us with variations from a MS., or conjectural emendations or both, to eighteen orations, found in the margin of a copy of the Aldine edition belonging to the public library at Leyden. To the alterations noticed in the *funeral* declamation, are added lections from a MS. bound up with *ead. Demoſthenis* preſerved in the ſame collection. The ninth chapter reviſes the text of the oration *concerning his return*; the tenth that *concerning the peace*, which Valckenaer believed to be genuine; and the eleventh that *againſt Alcibiades*. Mr. S. acknowledges his obligations to Profeſſor Luzac for his friendly advice and ſupport throughout the *Lectiones*, and alſo to Mr. Tydeman for his kindneſs in procuring him the loan of a copy, *ed. Ald.* depoſited in the ſame collection, in the margin of which are noted many variations, better or worſe than the Aldine text: and ſome of them diſtinguiſhed by γρ or C, Mr. S. ſuſpects, and with reaſon, to have been taken from a Venetian MS.

From Sluiter's remarks we could produce inſtances which evince accurate reading and extenſive reſearch, as well as paſſages which demand reviſion; but we haſten to the conſideration of thoſe tranſcripts from the adverſaria of a SCHOLAR, whoſe papers, elucidatory of the Greek orators, if publiſhed with judgment, would be a benefaction to the whole community. We ſhall begin by producing ſome defective paſſages from theſe lections, which, in our judgment, may be attributed partly to haſte, and partly to an indifference to thoſe *printed* works, in which that excellent critic has been engaged.

Pp. 76. 104. In Andocides, p. 1. l. 21. ed. H. St.—ἔστι δὲ πλεύσαντι ἐς Κύπρον, ὅθενπερ ἦκε, ἡ πολλὴ καὶ ἀγαθὴ διδομένη καὶ δωρεὰ ὑπάρχουσα·—γῆ πολλὴ reſtored by VALCKENÆR. An illuſtrious ſcholar has remarked that "in conjectural Criticiſm, as in Mechanics, the perfection of the art, I apprehend, conſiſts in producing a given effect with the leaſt poſſible force."—Herodotus III, 5. ἀπὸ γὰρ Φοινίκης μέχρι οὔρων τῶν Καδύτιος πόλιος, ἥ ἐστι Σύριων τῶν Παλαιστινῶν καλεομένων· γῆ ἐστι *Jac. Gronovius*; this correction is important and certain.

P. 100. Primæ autem ætatis nulla ad noſtram memoriam monumenta ſervata ſunt, niſi Antiphontis aliquot Orationes, *fortaſſe* ſpuriæ.—Mr. S. has not eſcaped that faſhionable propenſity of the age, which is fond of unſettling by ſly inſinuation what it dares not fairly to encounter by ſtrength of argument. In the word *fortaſſe* ſkulks a ſuggeſtion unfair and miſchievous; unfair, becauſe no grounds for ſuſpicion of their being forged, have been alledged; and miſchievous, becauſe, unqualified as it now ſtands, the poſition becomes virtually a groſs violation of all manner of evidence, and the ignorant, or what is worſe, the ill-diſpoſed, who are previouſly reſolved againſt all conviction, might, with as little trouble, deſtroy the credit of all the genuine remains of antiquity. We remember the ſalutary precept of Epicharmus:

Νῆφε, καὶ μέμνησ' ἀπιστεῖν· ἄρθρα ταῦτα τῶν φρενῶν·

but ſome modern writers, not ſatisfied with that degree of probability, which the ſubject in diſpute is ſuſceptible of, require ſuch evidence as it is at this time impoſſible to adduce. It is ſurely equitable to admit the validity of their claim to be genuine, until the contrary be duly proved. Mr. S. may, perhaps, take the critical word of *Jonſius de Script.* Hiſt. Philoſ. p. 325, who denounces them as the taſteleſs effuſions of ſophiſts or ſchoolmen, and unworthy the genius of that orator. But can Jonſius bear him out againſt the conſtant tradition and general warrant of former ages? Has Mr. S. read deliberately thoſe orations (called λόγοι φονικοὶ), quas ipſi antiqui Grammatici, quorum ſpectata eſt eruditio, (Photius), *Harpocration*, *Pollux*, *Ammonius*, *Suidas*, non modo ut genuinas probarunt, verum etiam tanquam Attici ſermonis normam adhibuerunt? Will he contend that the character of that orator drawn by Cæcilius is not applicable to thoſe compoſitions? and is he prepared to expoſe the futility of Ruhnkenius's* DISSERTATIO DE ANTIPHONTE, whoſe exuberant erudition has alſo, in our humble opinion, borne irrefragable teſtimony on this ſide of the queſtion? If not, we would adviſe Mr. S. not to deal out his gueſſes againſt matters of fact, and to regard himſelf ſufficiently not to grapple with the mighty diſciple of *Hemſterhuſius*.

* Mr. S. p. 74. has very calmly honoured *V. Van Spaan* with this noble *Diſputation!*

P. 106,

P. 106, 18. apud Andocidem, p. 2, 3. ἐάλωσαν—ψευδομαρτυριῶντες quamvis legatur etiam in Or. *Iſaei* iv. p. 52, 14. mutandum eſt in ψευδομαρτυροῦντες; ſive potius, ſignata in talibus locutione, ἐάλωσαν—ψευδομαρτυριῶν. ſic quivis loquuntur Oratores, *Lyſias* p. 182, 7. *Iſæus* p. 51, 40. *Demoſthenes*, ceterique. VALCK. in N. F. p. 345.

P. 107, 24. The converſe of this ſubſtitution at p. 144, 19, might have been inſtanced, as well as thoſe ſpecified by PORS. *in App. ad Toup. Em. in Suid*, p. 453.

P. 133, 28. τὰ δὲ ſic leg. pro τά τε Matthiæ Miſc. Philol. ii, 144, [3].

P. 134, 8. "Quo in loco, tribus futilibus conjecturis mactato, reliquit tamen Reiſk. Πειραιέως, quod ex Attico more mutandum fuit in Πειραιῶς." Wolf. in Leptin, p. 229.

P. 174, 4. The paſſage in Suidas, v. Φιλέας, is taken from Syneſius's Encom. calvit. p. 83. A. ed. Petavii. Φιλέας Ἀνδοκίδην ἱερᾳσυλίας ἐγράψατο· ὥσπερ οὐκ αὐτὸς ὢν ὁ τῆς θεοῦ τὸ γοργόνειον ἐξ ἀκροπόλεως ὀφελόμενος.

Ibid. l. 25, which gloſs has been copied from Photius Lex, MS. by Suidas v. Ῥοπτρον. from whom Euſtathius has borrowed it, p. 581, 25=288, 43.

P. 177, 1. Reference ſhould have been made to the ſame emendation imparted by VALCK. to RUHNKENIUS ad Homerid. hym. in Cer. 269.

P. 206. 6.—"Igitur, ſi Æſchines lacinia Andocidea non potuiſſe uti videatur, magis in illam propendebat ſententiam Valckenærius, ut eam Æſchineæ Orationi ab alio adſutam arbitraretur." Where has VALCKENÆR intimated his predilection for this opinion?—"in *Æſchinis* or. de Falſa Legat. p. 51, 28. pro νεμηθῆναι, genuina marginis eſt lectio, τὴν χώραν τμηθῆναι· quam præbet *Andocidis* or. de Pace, p. 24. 25. ex qua multa ſunt ad *Æſchinis* orationem male adjecta"—ad Callimachea, p. 26.

P. 281. 26—Here we would have continued "ix. 704. 58.—in ἐπιταφίοις etiam λόγοις, quibus nomina præfiguntur *Demoſthenis* et Lyſiæ"—ad or. de rer. Belg. p. 218. "Sub nominibus Lyſiæ et Demoſthenis Ἐπιτάφιοι λόγοι proſtant; ſed, meo quidem arbitratu, ingeniis Sophiſtarum multo digniores, quam *Demoſthenis* et *Lyſiæ*." If the declamation aſcribed to the latter, continue, in ſpite of every remonſtrance, to obtain a place in collections for the uſe of ſchools —ἔρροι τ' ἂν ἀιδὼς—Talia ſuperior ætas nimis patienter tulit. Veneremur antiquitatem, ſicut par eſt. Sed longe a nobis abſit male ſana religio.

Having

Having performed the invidious part of our duty, we paſs to the more pleaſant taſk of exhibiting ſpecimens of the intrinſic value of this publication.—Illiberale eſt eum ob ea, quae reliquit vitia, defraudare laude et gratia benefactorum; ſed illiberale etiam non profiteri verum.—And ſince communications from the *Adverſaria* of a ſcholar, whoſe name needs no extenſion, grace the Lectiones Andocideæ, no common intereſt will be excited by the announcing of theſe valuable acceſſions to ancient literature.—The fourth oration, according to the common arrangement, has been adjudged, with great parade of inſufficient reaſoning, to the feeble ſon of Eraſiſtratus. RUHNKENIUS, not ſatisfied with that diſſertation, commenced his profound reſearches to unravel the intricacy: enabled to penetrate the darkeſt receſſes of antiquity, and delighted in inveſtigating the ſources, and in tracing the ſucceſſive ſhapes of gloſſes, which evince their worth by their fabric, he ſummoned, as uſual, the inedited, as well as printed remnants of theogoniſts, rhetoricians, lexicographers, and ſcholiaſts, who could give evidence on this litigated fact; ſtated with preciſion the credit due to each, and, conducting us with ſteady calmneſs of argumentation through the painful mazes of ſubtlety, eſtabliſhed the genuineneſs of the compoſition by a force of teſtimony which warrants conviction. This queſtion, however, had not eſcaped the unwearied and ſagacious mind of V.; and his reputation as a critic will not be impaired by an inſpection of this unfiniſhed diſputation: we view the efforts of a more penetrating acuteneſs ſeldom carrying us beyond *publiſhed* atteſtations, with the ſober deciſions of an enquirer, who could, in an inſtant, raiſe a hoſt of forgotten vouchers, all ranged at will, to illuſtrate and confirm his argument. The occaſional coincidence of theſe really great men evinces the truth of their induction, and their diverſity ſhows the copiouſneſs and competition of proofs in favour of their determination. R. has accumulated external depoſitions, and V. has touched upon ſeveral points of internal evidence, omitted by the pervading genius of his colleague. The diſcuſſion, indeed, of the former, reminds us of the fertile reſources, nice diſcernment, and eaſy unaffected method of his venerable maſter, the BELGIC VARRO; while V. in this, as in other lucubrations, ſtrongly recals to our memory the daring penetration and inſtinctive wiſdom of our immortal BENTLEY.

" Erudite diſputans I. TAYLORUS Lect. Lyſ. Cap. 6.—probabiliter evincit Orationem, quæ quarta Andocidis dicitur, *contra*

tra Alcibiadem, non esse illius, sed Phaeacis. Quamvis autem Tib. Hemsterhusium* (ad Thom. Mag. p. 810. B.) in suam sententiam pertraxerit, existimo *probabiliter* tantum disputasse, neutiquam probasse. Venusta, fateor, et ingeniosa ista est Taylori disputatio, sed plena juvenilis jactantiæ, quam sic claudit: "Tu, Lector, constanter, ubi tempus ad eam rem tulerit, meæ famæ periculo cites *Orationem Phæacis contra Alcibiadem*." Ut hoc demonstret, primum ponit tres ex Oratione desumtas notas, quibus auctor possit dignosci; deinde contendit, has notas Phæaci tantum convenire. De singulis videamus.

"I°. Ait disputari in hac causâ, quemnam e tribus ostracismo plecterent Athenienses, Oratorem, an *Alcibiadem*, an *Niciam*? tum p. 695. e Plutarcho demonstrare nititur, de Ostracismo inter hos tres fuisse disputatum. Loca Plutarchi sunt Tom. I. p. 196. D. p. 530. in fine et 531. Priori loco ait Plutarchus, "cum juvenis Alcibiades ad Rempublicam accederet, facile eum reliquis Demagogis palmam præripuisse eosque prostravisse, sed certamen habuisse cum Phæace Erasistrati F., et cum Niciâ Nicerati F. τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε δημαγωγούς, ἀγῶνα δ' εἶχε πρός τε Φαίακα τὸν Ἐρασιστράτου καὶ Νικίαν τὸν Νικηράτου, —hunc ducem egregium; illum, qui, ut ipse Alcibiades, potentiâ tunc et auctoritate crescere inceperat, et haud ignobili stirpe erat oriundus;—Φαίακα δ' ἀρχόμενον, (ὥσπερ αὐτὸς) αὐξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τε ἄλλοις, καὶ περὶ τὸν λόγον. Cumque (addit Plutarchus,) populus videretur unum de tribus ejecturus Ostracismo, Alcibiades, initâ cum Niciâ ἑταιρείᾳ, effecit, ut poena in accusatorem Hyperbolum verteretur." Alii tamen, auctore ibidem Plutarcho, adfirmabant istam societatem ab Alcibiade initam cum Phaeace, non cum Niciâ (p. 197. B.) ὡς δ' ἔνιοι φασὶν, οὐ πρὸς Νικίαν, ἀλλὰ πρὸς Φαίακα διαλεχθεὶς (an διαλλαχθεὶς?) καὶ τὴν ἐκείνου προσλαβὼν ἑταιρείαν, ἐξήλασε τὸν Ὑπέρβολον. Qui inter istos *ἐνίους* sic senserit, cum Phaeace partes junxisse Alcibiadem, non cum Niciâ, Theophrastus citatur a Plutarcho (in Niciâ p. 531. A.) qui ipse tamen plurium sententiam lubens sequitur. At vero nihil Plutarchus de disputatione super Ostracismo inter hos tres Viros, nihil de actione judiciariâ, quæ tamen clareret, si haec Oratio esset Phæacis. Tum porro, si illa habita esset a Phaeace, Alcibiades, indignissimis modis ab illo laceratus, nunquam se cum illo potuisset conciliare: Quin potius adversus hunc ipsum cum Nicia conspirasset, non contra Hyperbolum. Ipse etiam Nicias, in suis Orationibus apud Thucydidem, quam tecte et cautè tangit Alcibiadem, nihil aperte,

* Pierson. ad Moerin, p. 332. was also considerably influenced by the plausibility of Taylor's reasoning: and Toup. has in vain laboured to distort one of the safeguards of its genuineness, in Em. ad Harpocr. IV, 405.

nihil

nihil quod de Oſtraciſmo inter ſe actione judiciaria illos certaſſe ſit indicio? Immo pæne ſuſpicor, καὶ Νικίας in Andocide p. 29, v. 12. ab eruditulo adjectum vel e Thucydide, vel e Plutarcho. Permirum enim eſſet de Alcibiade ſolo, de *Niciâ* ne verbum quidem, dicere Oratorem in tota Oratione. Si vel hunc Oſtraciſmo ſecum contendere judicaſſet indignum, hoc ſaltem meo judicio fuiſſet dicendum. Quod ſi tamen Phaeacem hic cauſſam egiſſe quis velit, ſuſpicari poterit, Orationem ab Andocide ſcriptam ſub perſonâ Phaeacis, qui illam recitaverit. Aliter quidem Taylorus, qui Plutarchum emendat; cúmque apud illum legatur, φέρεται καὶ λόγος τις κατ' Ἀλκιβιάδου καὶ Φαίακος γεγραμμένος, ille, ut ſuam opinionem ſtabiliat, corrigit, ὑπὸ Φαίακος γεγραμμένος. —Contra non attingit Taylorus quod eſt in *Vitâ Andocidis*, (p. 835. A.)—σώζεται αὐτοῦ (Andocidis) καὶ ἀπολογία πρὸς Φαίακα.

" II°. Alteram notam Taylorus ponit Oratorem eſſe domo humili potius et ignobili quam illuſtri, ex. p. 33. εἰ δεῖ κατὰ γένος (καὶ τὸ γένος Steph.) σκοπεῖν, ἐμοὶ μὲν οὐδαμόθεν προσήκει τούτου τοῦ πράγματος· atque illam notam in Phaeacem transfert p. 695. B. " Phaeax, ait, Eraſiſtrati neque domo admodum nobilis erat, neque majoribus clarus. Gens Eraſiſtrati nullam in veteribus Monumentis dignitatem conſecuta eſt; primus illam nobilitavit Phaeax."—Sed

" I°. Nihil minus dicit Orator: εἰ δεῖ καὶ κατὰ γένος (ſic lego) σκοπεῖν. *Si ego et Alcibiades ſecundum genus ſumus judicandi, mihi hoc minime convenit. Nemo enim meorum Oſtraciſmo fuit ejectus; Alcibiadi* vero maxime, cujus avus uterque bis fuerit ejectus Oſtraciſmo.*

" II°. Nobili genere fuit Phaeax Eraſiſtrati. *Plutarchus* p. 196. E. Φαίακα γνωρίμων ὄντα πατέρων. Scribendum ob ſequentia, γνωρίμων μὲν ὄντα πατέρων. Si non nobile fuiſſet genus, Phaeax iſtam comparationem inſtituere non potuiſſet. Nulli enim niſi nobiliſſimi cives ejiciebantur Oſtraciſmo. Praeterea in tot regiones legatus miſſus non fuiſſet. Apud *Diog. Laërt.* Lib. ii. Segm. 63. eſt, ὡς δῆλον ἐκ τῆς ἀπολογίας τοῦ πατρὸς Φαίακος τοῦ στρατηγοῦ, quam ſcripſerit Æſchines Socraticus.

" III°. Taylorus tertiam notam ponit in loco p. 34, v. 23. quo dicit Orator legatum ſe miſſum in Theſſaliam, Macedoniam, Moloſſida, Theſprotiam, Italiam, Siciliam: τοὺς μὲν, ait διαφό-

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* P. 236. Valckenaerii emendationem Ἀλκιβιάδῃ δὲ—jam cap. i. memoravimus,—' this emendation is obvious, and ſhould have been ſubjoined with Markland's δὲς in the form of a note:—ſi et ipſe (orator) et Alcibiades ex genere judicandi eſſent, *Alcibiadi* oſtraciſmum convenire, cujus uterque avus, Megacles et Alcibiades, in exilium ſint ejecti, non ſibi, cujus ex gente nemo hanc poenam ſubierit,—Ruhnk. Mr. S. has *latinized* another emendation in p. 58. cf. 121.

μους ὄντας διήλλαξα, τοὺς δ' ἐπιτηδείους ἐποίησα. Jam vero docet e Thucyd. Lib. v. cap. 4. Phaeacem cum duobus Collegis anno belli decimo miſſum legatum in Italiam et Siciliam &c. Hoc, fateor, ſpeciem habet primo adſpectu magnam. Verum ſenſit ipſe TAYLOR. p. 694. B. obeſſe ſuæ conjecturæ locum Lyſiæ p. 106. de Andocide dicentis: διώχληκε πόλεις πολλὰς ἐν τῇ ἀποδημίᾳ, Σικελίαν, Ἰταλίαν, Πελοπόννησον, Θετταλίαν, Ἑλλήσποντον, Ἰωνίαν, Κύπρον. Dicere potuit legationem Lyſias invidioſe ἀποδημίαν. Niſi publicis ſe rebus immiſcuiſſet his in regionibus Andocides, quomodo dici potuit illas διωχληκέναι? Mihi haec videntur in noſtrum congruere. Quot non legationes hoc bello ab Athenienſibus miſſæ? Aetas quidem Phaeacis legati miſſi et Alcibiadis ad Remp. accedentis non male congruunt. Anno belli decimo miſſus Phaeax legatus; undecimo Alcibiades innotuit. Incipiebant tamen tantum uterque auctoritate florere. Apud Plutarchum eſt; Φαίακα—ἀρχόμενον (ὥσπερ αὐτὸς) αὐξάνεσθαι τότε. At vero tum temporis cognitus jam dudum in Rep. Andocides legationem obierat, atque in foro dicere conſueverat."

Sluiter attempts to remove this inconſiſtency by alledging that the two orators are alluding to different events;—that Lyſias, or Pſeudo-Lyſias, refers to A.'s travels abroad after his impeachment, becauſe not a veſtige of the countries ſpecified appears in the oration againſt Alcibiades, and becauſe Andocides's embaſſy took place, probably, between the 86th and 89th Olymp., whereas the tyranny of Dionyſius, which manifeſtly exiſted at the time of A.'s peregrinations, prevailed in the fourth year of the 93d Ol. Edified as we are by the keen penetration of V. and RUHNKENIUS, we cannot help ſuſpecting that the author of this ſpeech has not made himſelf competently acquainted with ſome leading facts in the life of his ſuppoſed antagoniſt. Granting, however, the authenticity of this compoſition to have been made good, the character of an exiled, ſacrilegious ſtateſman, and the moſt depraved of his race, would not have operated to gain him that influence at foreign courts, which it inſinuates; and, under theſe circumſtances, Sluiter's ſuppoſition, we ſubmit, is not admiſſible.

"IV°. In quo tandem arcem cauſſæ collocat TAYLORUS p. 695. 696. leviſſimum eſt argumentum et facile refelli poteſt. Plutarchus p. 196. E. ait: φέρεται δὲ καὶ λόγος τις κατ' Ἀλκιβιάδου καὶ Φαίακος γεγραμμένος, ἐν ᾧ μετὰ τῶν ἄλλων γέγραπται καὶ ὅτι, τῆς πόλεως πολλὰ πομπεῖα χρυσᾶ καὶ ἀργυρᾶ κεκτημένης, Ἀλκιβιάδης ἐχρῆτο πᾶσιν αὐτοῖς ὥσπερ ἰδίοις πρὸς τὴν καθ' ἡμέραν δίαιταν. Taylorum pro καὶ Φαίακος legere ὑπὸ Φαίακος, ſupra animadvertimus. Si mutatione opus ſit, legerim ego καὶ Φαίακι γεγραμμένος, quibus verbis indicarit Plutarchus; "Cum plures ſcripſerint Orationes contra Alcibiadem,"

cibiadem." (κατ' Ἀλκιβιάδου ſcripſit Orationem Antiphon acerbiſſimam, cujus inſignem locum habent Plutarchus (p. 192. F.) et Athenæus (XII, 525. B.) πρὸς Ἀλκιβιάδην Lyſias. Vid. Fragm. p. 619, 620.)—" Cum igitur plures ſcriptæ ſint Orationes contra Alcibiadem, exſtare et unam, quam habuerit Phaeax." Credendumque eſſet, hunc ipſum λόγον Plutarcho deſignatum, ſive a Phaeace ſcriptum ſive Phaeaci, ab Andocide nimirum, ut a Phaeace pronunciaretur, ſi ea, quæ habet Plutarchus, in Oratione legerentur, quæ nunc Andocidis eſſe dicitur: at vero 1° non dicit Andocides vel Orator, τὴν πόλιν πολλὰ πομπεῖα κεκτημένην. 2° Non memorat πομπεῖα χρυσᾶ καὶ ἀργυρᾶ. 3° Non dicit Alcibiadem his uſum πρὸς τὴν καθ' ἡμέραν δίαιταν. Verum in ſolemnitate Olympicâ commodato petita adhibuiſſe, tum in epulo, tum in ſacrificio, ſed tantum Olympiæ."

Such is the fickleneſs of a naturally doubting mind! Taylor himſelf *lect. Lyſiac.* p. 695. b. admits this fragment " certe ad *Lyſiam* multo minus ſpectare quam ad *Andocidem*," and yet inſerts it among the remains of that orator: this want of deciſion, however, is not extraordinary; in his notes *ad Demoſth. contra Mid.* p. 296, 8°=190, 4° this Attic lawyer aſcribes the oration κατ' Ἀλκιβιάδου to *Andocides;* at p. 298=192, he heſitates; and this too long after his reader had been exhorted, in the language of boyiſh triumph, to cite for the future, and at the hazard of his literary reputation, this invective as the oration of Phæax againſt Alcibiades!—Here alſo we again deeply regret the want of common ſenſe in collecting and digeſting the hints of the great VALCKENÆR *: if τὸ " Lyſias" were permitted to ſtand in the context, the following caution of V. ſhould have been annexed: " Errat (Taylor.) errorem ſecutus Athenaei, ut ſecutus etiam eſt Euſtathius ad Od. A. p. 33. v. 48. = 1401, 10. verba enim ſunt Andocidæ, non Lyſiæ." p. 231, 2. It is alſo evident from this paſſage of Plutarch that Phæax had recited, at leaſt, an oration againſt Alcibiades, and, compared with the quotation from Andocides, it is nearly demonſtrative that they were *two* orations upon *different* ſubjects. Taylor, however, averring that theſe paſſages are ſubſtantially the ſame, has made this violent preſumption the baſis of judicial determination. We may add,

* Quum autem illa quæ ex tempore et ſubito in mentem veniunt viris etiam doctiſſimis quoſdam ſcriptorum locos legentibus, plerumque parum tuta ſint: quid de illis dicendum eſt, quæ aliquis ſciolus ἀντοσχεδιάζει, et quidem ἀντισχεδιάζει ſibi, non aliis? H. St. in Ap. Rhod. Argonaut. III. 1171.

that H. Valeſius, qui nihil ferme ignoravit, has availed himſelf of the paſſage in this ſpeech, which is referred to in the foregoing paragraph, as unſuſpected; πομπεῖα etiam vocat ejuſmodi vaſa Andocides κατ' Αλκιβιάδου,—ad Harpocrat. 296. l. ult.

Praeterea nihil in rem ſuam adfert Taylorus: Ego vero et alia ipſi argumenta obmovenda exiſtimo.

" Vo. Mirum eſt, ſi hanc ut Phæacis legerit Orationem Plutarchus, nihil inde, quod ad Alcibiadem ſpectet, eum excerpſiſſe, prætur illud perpuſillum ſane. Multa ibi habentur Hiſtorica vitae Alcibiadis, quæ Plutarchus attigiſſet, ſi cognita habuiſſet.

This argument cannot be brought to bear on the point ſo as to give it any ſupport. It was, if faithfully tranſcribed, drawn up without much deliberation, and ſhould not have been thus prematurely obtruded upon the public, as proceeding from the pen of VALCKENÆR. In the preceding ſection, the extract preſerved by Plutarch has been proved, from its utter diſcrepancy with the paſſage in the ſpeech, *not* to be borrowed and diſguiſed from Andocides, but to be taken from an oration, now loſt, made either by Phæax, or for his uſe, upon another occaſion. This great compiler, who explored every repoſitory for materials, and gave the impartial reſult of different ſtatements compared and combined, has, without doubt, profited from that document; at the ſame time he has given clear proofs of his obligation to the ſpeech under conſideration, not indeed by implicitly following it as an unerring guide, but by judiciouſly ſelecting from it ſome ſtriking incidents in the character of Alcibiades*. What he ſtates reſpecting the ill-treatment of his conſort Hippareta, her brother Callias, and father Hipponicus, is abridged from this oration; and the frolick of this diſſolute rake played upon Agatharchus, is derived from the ſame ſource.—" The firſt ſcene was made by *Agatharchus* for one of *Æſchylus's* plays," as *Vitruvius*† tells us; Primum Agatharchus Athenis, Æſchylo docente Tragoediam, ſcenam fecit, et de ea commentarium reliquit. This *Agatharchus* was a painter, who learned the art by himſelf without any maſter; as *Olympiodorus* ſays in his MS.

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* Plutarch. in Alcib. 193. Α. ἀλλὰ τούτοις μὲν οὐκ ἄξιον ἴσως πιστεύειν ἅ τε λοιδορεῖσθαι τις αὐτῷ δὲ ἔχθραν ὁμολογῶν, εἶπεν.

† Præf. Lib. vii.

commentary

commentary on *Plato*'s *Phædo*, Γεγόνασί τινες αὐτοδίδακτοι Ἡράκλειτος ὁ Αἰγύπτιος γεωργός . . . Φήμιος, Ἀγάθαρχος ὁ γραφεύς. For it is moſt probable he means the ſame *Agatharchus* that made *Æſchylus*'s ſcene for him.—Ἀγάθαρχος, ſays *Harpocration*, τούτου μνημονεύει Δημοσθένης· ἦν δὲ ζωγράφος ἐπιφανὴς, Εὐδήμου υἱός, τὸ δὲ γένος Σάμιος. The very ſame words are to be found in *Suidas*. Now the paſſage, where *Demoſthenes* ſpeaks of him, is in his oration againſt *Midias*, p. 360. (104=139, Taylor.) But there is a larger account of him in *Plutarch*'s Life of *Alcibiades*, and the largeſt of all in ANDOCIDES's ORATION AGAINST ALCIBIADES*. Hence, as a lover of truth, Plutarch adopted from Phæax what tended only to promote his object, and peruſed, evidently, with the ſame virtuous intention, the repreſentations in his ſpeech. Surely this objection has been trumped up by a ſtranger!

"VI°. Vis dicendi in hac Oratione elucet admirabilis, et prorſus Andocidea. Plutarchus autem p. 196. E. Phaeacem dicit ἐλαττούμενον τοῖς τε ἄλλοις καὶ περὶ τὸν λόγον· ἐντευκτικὸς γὰρ ἰδίᾳ καὶ πιθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἀγῶνας (an φεύγειν?) ἐν δήμῳ δυνατὸς· ἦν γὰρ (ὡς Εὔπολίς φησί)

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

Hæc Plutarchus non niſi de Phæace dixiſſe videtur, (vid. TAYLORUM p. 695. A.) quamvis a Scholiaſte ARISTOPHANIS ad Equites v. 1374. δεινὸς ῥήτωρ perhibeatur. Ipſa ARISTOPHANIS verba ſunt obſcuriora, neque diſertum fuiſſe Phæacem probant.

"VII°. Hanc Orationem, ut Andocidis, ſine dubitatione (quod et novit Taylorus) citat Harpocr. in v. ἀνανδρία. Et, ſi vera eſt conjectura mea in MOERIDE, v. πομπεῖα, iſte Atticiſta hunc ipſum locum deſignaverit, ob quem potiſſimum Phæaci Orationem tribuit Taylorus.

Again we notice, with poignant feelings, the ſeeming abſence of ardent attachment to the memory of VALCKENÆR; the ſubſtance of the rambling note at pp. 230—4. ſhould have been incorporated with, or at leaſt annexed to this objection: "Fruſtra quæſitus locus in Thucydide. Pro Θουκυδίδης in Scholiis MS. ad Ariſtidem p. 68. legitur Θαννυδίδης." Here alſo we meet with the reſtorations τἀπιτίνικια, προτεραίᾳ—anticipated by his illuſtrious and affectionate ſcholar, the editor of Mœris. As to χερνιβίοις, Wolfius in

* BENTLEY's Anſwer to Boyle, p. 354, and Addenda; ſee Sluiter, pp. 218, 9.

Leptineam,

Leptineam, p. 876. has been prevented in his kind offices by Euſtathius, Meurſius, Taylor, and Pierſon.

"VIII°. Mihi quidem viſus eſt idem ſtilus in hac Oratione atque in reliquis, quæ ſine controverſia ſunt Andocideæ, eadem dicendi vehementia, eadem libertas.

"Multa quoque inſunt, quæ uni videntur convenire Andocidi.

"Pag. 29. v. 8. *Μεγίστοις περιπέπτωκα κινδύνοις, προθύμων μὲν καὶ ἀγαθῶν ἀνδρῶν τυγχάνων, διόπερ σώζομαι· πλείστοις δὲ καὶ δεινοτάτοις ἐχθροῖς χρώμενος, ὑφ' ὧν διαβάλλομαι.*

"Pag. 30. v. 6. *Τετράκις ἀγωνιζόμενος ἀπέφυγον*,—uti mox pag. 33. v. 40. *ἔγὼ ἐν τῷ κοινῷ κέκριμαι τετράκις, ἰδίᾳ τε οὐδὲν* (leg. *οὐδένα*) *διεκώλυσα δικάζεσθαι βουλόμενον*· denique pag. 34. v. 3. *τοσαυτάκις ἀγωνιζόμενος καὶ δικαίως νικήσας*· (ſic legendum puto) Sæpius accuſatum Andocidem, ex ipſis ejus Orationibus conſtat, ob Hermas dejectos, ob Cereris myſteria vulgata, ob reditum in templa. Conf. Lyſiam p. 117. v. 10. p. 129, &c. Iſtos autem Andocidis caſus perſequitur TAYLOR. Lect. Lyſ. p. 691, 692.

Pag. 34. v. 5. Ait ſe habuiſſe validiſſimos accuſatores, *καὶ λέγειν καὶ πράττειν, οἵτινες δύο τῶν τὴν αὐτὴν ἐμοὶ αἰτίαν ἐχόντων ἀπέκτειναν.*

Pag. 32. v. 2. *Τῶν νέων αἱ διατριβαὶ οὐκ ἐν τοῖς γυμνασίοις, ἀλλ' ἐν τοῖς δικαστηρίοις εἰσὶ*·—*δημηγοροῦσιν οἱ νεώτεροι.* Hæc Andocidi conveniunt jam tum provectiori, non Phæaci, qui, ut e Plutarcho conſtat, tunc juvenis erat.

"Pag. 35, v. 29. Choragum ſe fuiſſe, victorem *εὐανδρίᾳ καὶ λαμπάδι καὶ τραγῳδοῖς*· Andocidem choragum et victorem dedicaſſe tripoda, conſtat e vita ejus Plutarchéa in fine."

Thus had this great man, in 1756, eſtabliſhed the genuineneſs of this oration, by evidence which would have been ſanctioned by all competent judges.—Equidem libenter ejus laudes celebrandas ſuſciperemus, ſi par nobis adeſſet voluntati facultas. We would dwell upon his fervid and comprehenſive mind, which diſdained the employment of refining an uncouth but manly ſtyle; would view, with nobler feelings than thoſe of admiration, his ſerious and hearty love of ancient literature, ſacred and profane, and the vehement deſire of imparting it to others, by that "deep, majeſtic, ſmooth," yet irreſiſtible ſtream of recitation, which conveyed to the hearts of his audience the workings of high tragical paſſion, or thrilled them with the awful tenets of Anaxagorean theology.* Yes, the ſplendour and fair achievement of

* Vita RUHNK. p. 139.

Valckenær's diſcoveries will, like ἀδαμαντοπέδιλοι κίονες, ſupport and perpetuate his name to the remoteſt ages. The benefits, however, derived, at an early ſtage of life, from that great fund of erudition, from which the minds of youth muſt ever be refreſhed and invigorated,—the edition of the PHŒNISSÆ—has impelled us to perform, as a tribute of gratitude, the humble, but, we hope, not unimportant office of enumerating thoſe works, and literary favours, which are recommended by the authority of his name.

—De ritibus in jurando a veteribus Hebræis maxime ac Græcis obſervatis; Franeq. 1735, 4.

—Specimina Academica. 1. Diſſertatio de Byrſa. 2. De Herodotea urbe Cadyti. 3. Gloſſæ ſacræ ex Heſychio decerptæ; Franeq. 1737. 4.

We have been favoured with a ſight of theſe diſquiſitions by a "prime ſcholar, acute critic, excellent man, and faithful friend; the urbanity of whoſe manners is equal to the depth of his erudition; and both confeſſedly place him at the head of literary characters moſt eminent in this Nation."

—Obſervationes ad aliquot Heſychii Λέξεις ὁμηρικάς. Miſc. Obſ. V. VIII. T. 1. pp. 148—156. et T. 11. pp. 157—179.

—De Hygini Fragmento Doſitheano Miſc. V. x. T. 1. pp. 108—123.

Ammonius de adfinium vocabulorum differentia. Accedunt e Muſo Eranius Philo de differentia ſignificationis, Leſbonax de figuris Grammaticis 4. Lugd. Bat. 1739.

—Oratio Inauguralis de cauſis neglectæ literarum Græcarum culturæ, Franeq. 1741. fol. Oratio de ſacra Novi Fæderis critice a Literatoribus, quos vocant, non exercenda, Fraueq. 1745. 4.—The latter was republiſhed wth a corollary in 1784.

—ap. Schrader. ad Muſ. p. 374.

Virgilius collatione ſcriptorum Græcorum illuſtratus opera et induſtria Fulvii Urſini.

Editioni ad exemplar Plantini renovatæ acceſſerunt Ludo. Caſp: Valkenarii

1. Epiſtola ad Matthiam Roverum, ICtum.
2. Iliadis Homeri liber xxii. cum ſcholiis Porphyrii et aliorum nunc primum editis.
3. Diſſertatio de præſtantiſſimo Codice Leidenſi, et de ſcholiis in Homerum ineditis.
4. Schediaſma de Epiſtola ad Eulogium, Heſychio præfixa, operiſque inſcriptione.

ap. Lennep. ad Coluthum, p. 65.

—Oratio

—Oratio de priſca et nupera rerum Belgicarum viciſſitudine. (in annum 1748) Franeq. 1749. fol. republiſhed, 1784.

—ap. RUHNKEN. Ep. Crit. 1, 56, ed. pr.

—ap. Abreſch. ad Ariſtænet. Epp. 114. 18. 20. 2. 6. 7. 9. 31. 2. 3. 4 ter. 7 bis. 8. 9 ter. 40 bis. 1. 3 bis. 4. 5. 6. 7.

—ap. Hering. in Obſerv. pp. 10. 280. 309.

—ap. Venem ad Daniel xi, 4—45. xii, 1—3; inſerted alſo in Bibl. Crit. V. 11. p. 5, 107—111.

—ap. Piers. Veriſim. pp. 59. 101. 94.

Euripidis Phæniſſæ; Franeq. 1755.

—ap. Piers. ad Moer. Atticiſt. 74. 132. 200. 11. 18. 57. 93. 306. 33. 81. 400. ad Herodian. 435.

—ap. Erneſt. ad Fr. Callim. XLI, VII. VIII. LII.—ad h. in Cer. 96. "Cl. Valckenarius hunc verſum ſpurium judicat."

This aſſertion is queſtionable, or time altered his ſentiments; for in Adoniaz. Theocr. p. 351. A. he cites it as corroborative teſtimony—ἡ θηλάστρια, μαστὸς ab ipſo Callim. v. 96." We ſhall not enter into Erneſti's merits as an *editor*: "be they what they are." The remainder of the correſpondence may be found in the poſthumous notes to the fragments of Callimachus; viz. pp. 27. 203. 5, 6, 30, 67, 81 and 85;—*Callimachea* cum ſub auſpiciis renovarentur et alibi et per Germaniam inprimis nobilitati *Erneſti*, hic meas ſecum ut conjecturas communicarem rogavit: unas ad ipſum dedi literas, quibus priora tantum carminum fragmina ſumferam tractanda, hujus generis centena daturus, ſi fuiſſent deſiderata: ſed ad iſtam epiſtolam reſponſum demum accepi, nec ſane mirabar, quum Callimacheis jam recentatis donarer.—ad El. vi. (Fr. C. 1.) p. 210."

—ap. Muſgr. in Exerc. Eur. p. 1. which alteration Erfurdt ad l. (v. 293.) has given to Toup (Em. in Suid. i, p. 114.*)

—ap. Albert. ad Heſych. Vol. ii. Λείως.

—ap. Weſſeling. ad Herodotum; to whom V. generouſly imparted copious and valuable annotations; which, however, would have been more ample†, if the venerable editor had been leſs jealous; and more uſeful, if the ſame profound hiſtorian had indulged V. with a ſight of his collations‡. Our limits will not permit us to inſert the references.

† Ad quem (Herodotum) ſæpe mea contraxi, ne copia Weſſelingius offenderetur, quem, præceptorem olim meum, tum ob virtutes animi, tum ob veteris hiſtoriæ peritiam faciebam ſane maximi. In Adoniaz. Theocr. p. 267.

‡—Ex optimis Codd. quorum uſum valde deſiderabam, dum ſcriberem in Herodotum adnotata,—Adnot. in N. F. 376.

—Duæ Orationes, altera de publicis Athenienſium moribus, pro temporum diverſitate, creſcentis labentiſque reipublicæ cauſis: altera de Philippi Macedonis, Amyntæ F. indole, virtutibus, rebuſque geſtis, cauſis externis fractæ Græcorum libertatis, (in annum 1760) Lugd. Bat. 1766. 4. the latter was republiſhed 1784, and corroborated with thoſe ancient authorities upon which the narrative reſts.

—ap. Koën. ad Greg. de Dial. Pr. xxxiv. vii. 10. 22. 65, 94. 119. 68. 228.

—Diatribe in Eur. perdit. dram. reliquias. Lugd. Bat. 1767.

Euripidis Hippolytus, Lugd. Bat. 1768.

—ap. Koppiers. in obſervatis philologicis pp. 5. 11. 4. 5. 6. 7. 9. 21. 8. 9. 36. 42. 7. 52. 60. 6. 74. 5. 6. 7. 8 bis. 9. 82. 6. 91. 3. 7. 117. 19. 23. 31. 33 bis. 34. 35. 36. 37. 39. 40. 41, 2—5. 49, 50. 51. 2, 3, 65. 68. 70. 72—6.

—ap. Erneſti ad Xenoph Memorabilia; pp. 238—51. Lugd. Bat. 1772.

—ap. Wyttenbach ad Plutarch. de S. N. V. pp. 8. 53. 54. 66. 67. ad Fragm. Plutarch. p. 133. and more communications will, probably, be found in W.'s animadverſions, quas ut brevi pertexas et publices. omnes docti mecum exoptant. Pors. ad Med. 139, 140. p. 23.

Theocriti Decem Eidyllia; Lugd. Bat. 1773.

—ap. Lennep. ad Phalar. Epiſt. Præf. Adnot. in Phalar. et in not. p. 146.

Theocriti, Bionis, et Moſchi Carmina Bucolica. Lugd. B. 1781.

—Animadverſiones ad duas Orationes Jo. Chryſoſtomi in laudem Paul Apoſtoli.

—Tres Orationes (ſc. in annos 1745, 1749. 1760), quibus ſubjectum eſt ſchediaſma, ſpecimen exhibens adnotationum Criticarum in loca quædam Librorum Sacrorum Novi Fœderis, 1784. 8.

In Græcis iſtis Bibliis, dum juventa vigebam, a me diligenter tractatis, ſexcenta poſſent ſimilia demonſtrari; ſed quam pauci hoc tempore talia ſibi monſtrari deſiderarent! L. C. V. in Adon. Theocr. pp. 229, 30.

In March, 1785, V. ceaſed from this "frail and feveriſh being;" this year alſo cloſed the life of Toup: an awful but not uncommon viſitation! Pope and Swift died in 1744; and Cervantes and Shakſpere changed their exiſtence on the 23d of April, 1616.

—ap. Bruncк. ad fragm. Soph. 8=394=598 bis; 13=410 =614. 44=484=691.

Br. ad Fr. incert. LXXVII. has uſed irreverently the ame of VALCKENÆR, and has complimented a ſcholiaſt at

at the expence of the tragic poet: Schol. Cod. Leid ad Il. T. 292. ἐπιτείνεται τῇ ὄψει τὰ παθήματα. καὶ Σοφοκλῆς. ὄψις γὰρ ὤτων κριτικωτέρα πάντως· for the laſt word of this meaſured gloſs V. ad Ph. p. 526 (1554) ſubſtitutes πέλει, and adds, *ultimum quod poſui ſenario ſaltem congruit.* Can it be elicited from this expreſſion that V. had given this *would-be* verſe a place in his (admirable, without doubt) collection of Sophoclean fragments tranſmitted to Brunck*, or that it would have been deemed worthy to appear undiſturbed in his projected edition of that favourite bard†? We ſuſpect not; this illuſtrious ſcholar in l. c. refers to Ph. 1490, where he has cited from Sophocles the very paſſage, to which the gloſs belongs, ἡ γὰρ ὄψις οὐ πάρα. Tyr. 1238.—Has not the Göttingen profeſſor rectified this miſtake? His critical materials were ſtored with jewels; but he wanted the ivory rake and golden ſpade in Prudentius; *in ſuppl. et em. ad Il.* T, 292. Verſus Sophocleus in Schol. B. laudatur: (ἐπιτείνεται τῇ ὄψει τὰ παθήματα· καὶ Σοφοκλῆς· ὄψις γὰρ ὠτῶν κριτικωτέρα πᾶσιν) vitioſe ſcriptus, magis etiam decurtatus eſt in Schol. Viet. ἡ γὰρ ὄψις οὐ πάρα. Well ſaid, honeſt friend! Is the learned profeſſor prepared to prove that κριτικωτέρα would have been endured in a tragic iambic in the age of Sophocles? If *obſ. in Il.* O, 125. had been recollected, the text furniſhed by Schol. Viet. would have been properly replaced before Schol. B. and all would have gone well.—See H. Stephens de Criticis Græcis.

In Lex. Soph. ad vv. APTYMATA, BAIZEIN.

Callimachi hymnus in Apolinem cum emendationibus ineditis Ludov. Caſp. Valckenærii et interpretatione Laur. Santenii; 8. 1787.

Having repeatedly and ſeriouſly weighed V.'s anſwer to Wyttenbach recorded in Bibl. Crit. P. x, pp. 125, 6. we entertained ſome ſcruples reſpecting the propriety of recapitulating the following imperfect hints:—RUHNKENIUS, indeed, has left us ſome happy inſtances of the manner in which his admirable maſters inculcated their notions of analogy; ſee Hemſterh. ap. Lennep. v. στρατὸς. Valck. Adnot. in Phalaridea, xvi. and Ruhnken. ad Tim. v. στρατεία· but V., we are well aſſured, would have reprobated the manner, in which a few diſperſed dictata of this illuſtrious ſchool have met the public eye.

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* Diatr. in Eur. pp. 5, 96. Br. præf. ad Soph. vii.

† Ep. ad Röver. pp. vi, vii. RUHNK. Ep. Cr. i. p. 123.

Obſervationes ad origines Græcas; ap. Lennep. de analogia linguæ Græcæ. Traj. ad Rhen. 1790.

—ap. Lennep. in Etym. Gr. ad vv. Ἄξίνη· Γαστής· Εἶα· Ἡμίρα· Θρόνος· Καλέω· Κοιμάω· Κόνις· Κραβάτος· Κτίζω· Κύκλος· Κύρος· Κωφός· Λαγχάνω· Λάζομαι· Λαίλαψ· Λακέω· Λαμβάνω· Λάω· Λέγω· Λεῖος· Λεπρός. Λῆρος· Λιχμός· Λίμνη· Λιμός· Λοῦκας· Μαζός· Μάκαρ· Μάρτυρ· Μαστός· Μέγας· Μέθυ· Μέριμνα· Μετέωρος· Μήτηρ· Μισθός· Μυᾶ· Μνηστεύω· Μολύνω· Μυκτήρ· Μυστήριον· Ναός· Νεός· Νιοσσός· Νείω· Νῆστις· Νοῦς· Νυμφίος· Ξηρός· Ξυλον· Ὁ articulus Gr. Ὀιδέω· Ὄικος· Ὄνομα· Ὀξύς· Ὄπτομαι· Ὀσφραίνομαι· Ὀχλέω· Ὀψώνιον· Παίζω. Πάλαι· Πᾶς· Πατήρ· Πάω· Πείθω· Πεῖνα· Πείρω· Περί· Πίρπερος· Πήρα· Πιέζω· Πίναξ· Πίπτω· Πλατύς· Πλήθω· Πλημμύρα· Πλοῦτος· Πνίγω· Ποιμήν· Πολύς· Ποταμός· Πρηνής· Πτύον· Πτῶσις· Πτωχός· Πυκτεύω· Πῦρ· Πωλέω· Ῥαντίζω· Ῥέω· Ῥομφαῖα· Ῥύω· cf. Mahnii diatr. de Ariſtoxeno p. 123. Σάββατον· Σαπρός· De linguæ Græcæ radicibus p. 866. Σάρξ· Σαρόω· Σείω· Σελήνη· Σὴς· Σιαλον· Σίκερα de v. ὄινος· Σίνω· Σῖτος· Σιωπάω· Σκάνδαλον· Σκεῦος· Σκηνή· Σκία· Σκιρτάω· Σκληρός. Σκολιός· Σκορπίζω· Σκυθρωπός· Σκύλλω· Σπάργανον· Σπέος· Σπεύδω· Σπλάγχνον· Σταμνος· Σταυρός· Στέλλω· Στερέω· Στηρίζω· Στίζω· Σφάζω· Σώζω· Ταπεινός· Ταράσσω· Τάσσω· Τέκμαρ· Τέλος· Τένω· cf. Ruhnk. ad Tim. v. ατινής. Τεύχω· Τίθημι· Τίκτω· Τιτθός· Τίω· Τόκος· Τράπεζα· Τράχηλος· Τρέπω· Τρέω· Τρυφή· Τύγχανω· Τύφλος· Ὕδω· cf. Valck. ap. Koppiers. Obſ. Phil. p. 144. Ὕδωρ· Ὕμνος· Ὑπερος· Φάγω· Φάω· Φέρω· Φθέγγομαι· Φλόξ· Φράζω· Φυλάσσω· Φύω· Χαράσσω· Χάω. Χεῖλος· Χιτὼν· Χίω· Χλεύη· Χρήζω· Χρόνος· Χωλός· Ψαθυρός· Ψηλαφάω· Ψίθυρος· Ψύχω· Ψώχω· Ὠδίν.

Callimachi Elegiarum fragmenta, cum elegia Catulli Callimachea collecta atque illuſtrata a Ludovico Caspare Valckenær. Edidit præfatione atque indicibus inſtruxit *Joannes Luzac*. Lugd. Bat. 1799.

Muſgr. ad Soph. Ph. 1088. for "Valkenærio" read "Marklando" (ad Eur. Suppl. 110.)

—ap. Sluiter Lect. Andocid. 1804. p. 17—26. 68. (121) 76. 104. 5. 6. bis. 7 bis. 8 bis. 12 bis. 14 bis 15 bis. 16. 20. 21. 22 bis. 24. 25 bis. 27. (29 bis) 30. 36. 37. 38 bis. 39 bis. 40. 41. 42. 44. 45. 47 bis. 52. 54 bis (55.) 56 bis. 57 bis. (58) 60 bis. 61. 63. (65.) 71. 76 bis. 77. 78. 83. 84 bis. 86 bis. 87. 95. 96. 97 bis. 98. 99. 200, 1 bis. 3. 5. 6 bis. (10.) 11 bis. 16 bis. 19. 21. 25 ter. 27. 30—34 bis. (36.)

The Palmarian emendations of corrupted paſſages in Xenophon's Greek Hiſtory * excite no ſmall ſolicitude for the edition, which he was preparing, of that work; cujus ſpem,

* Diatr. in Eur. p. 292. in Adoniaz. Theocr. p. 264. in Callim. p. 26.

ut

ut diu aluimus, ita brevi expletum iri auguramur*.—The adverſaria, containing animadverſions upon Xenophon's works, comprize alſo annotations upon all the Greek orators, Æſchines and Demoſthenes excepted;—Sluiter, præf. ad Lect. Andocid. xv, vi. Who remembers not the beautiful reſtorations of Iſæus, in Diatr. in Eur. pp. 261. 294. in Adoniaz, p. 314.; and of Antiphon, Diatr. pp. 189, 292. 3. ad Hipp. 1002. repeated in Adoniaz. p. 290.? "Eſt hujus Viri, quem nihil latebat in litteris Græcis, nec quæ ſacræ dicuntur, nec quæ profanæ, inedita *Diſſertatio de* ARISTOBULO JUDÆO†, *Scriptore Commentarii in Legem Moyſis, et conditore verſuum ſub nominibus Lini, Homeri, et aliorum*, fidei noſtræ credita a Valckenærii Filio, Juriſconſulto clariſſimo, *Jano Valckenærio*, quam Diſſertationem abſolutam (in qua verſamur), *Callimachēorum Fragmentorum* editionem, opus quidem poſthumum ſed conſummatiſſimum, cum *Hiſtoriæ Maccabäicæ*‡ *veteri Epitome*, Græce et Latine, publicæ luci donabimus. Luzac. Exercit. Acad. p. 132. Clemens Alexandrinus, and other early fathers, unconſcious of their ſhameleſs fabrication, have deceived the ignorant, and embarraſſed the well-diſpoſed, by appealing to them as genuine. Thoſe defects, not of probity, but of ſound diſcretion, urge us ſtrenuouſly to repel the keen ſhaft of RUHNKENIUS's ſneer:——"vetuſtiſſimus Grammaticus (perhaps Philoſtratus the Alexandrian referred to by Euſebius) libro *de ſcriptorum furtis*, quem Clemens Alexandrinus, nihil ſimilem furti actionem veritus, compilavit.—Hiſt. Crit. Or. Gr. lii. BENTL. Ep. Mill. pp. 11, 12. 78—80.

A treatiſe termed *Diatriabe de demis Attices*, ad Herodot. 224, 22, a, if found among V.'s poſthumous papers, would be viewed with peculiar enthuſiaſm: the loſs of tracts drawn up by the ancients upon this important and intricate ſubject renders a diſquiſition of this kind, executed by the hand of a maſter, a very material deſideratum to the Hiſtory of Athenian *iſonomy*.

Thoſe unpubliſhed remains, however, cannot exalt the name of a Critic, whoſe labours are richly rewarded in the honourable record which they have already obtained in the annals of Criticiſm:—ἅπαντα τὸν αἰῶνα μνημονεύονται, διαβοώμενα

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* Bibl. Crit. II, v. 106. Maty's Rev. ix, 132.

† Diatr. in Eur. p. 34. (1).

‡ Ad Eur. Ph. 1378—80. Hipp. 431. in decem Eid. Th. p. 8. ad Callim. pp. 43. 212.

διαβοώμεναι τῷ θειοτάτῳ τῆς ἱστορίας στόματι.—Mr. S. alſo has undoubtedly conſulted his fame by interweaving in the body of this probationary eſſay V.'s animadverſions, which will, we fervently hope, induce the curioſity of the public not to reſt ſatisfied with the firſt edition: in this caſe we would venture to recommend to Mr. S.'s attention. Photius's *Lex. MS.* vv. ἑταιρία· λογισταί· νεωρία, etc. and a more aſſiduous peruſal of the *Lex. Rhet. MS.* to which this youthful author has acceſs.

P. 414, l. 8 *from bottom, after* compoſitor, *inſert,* Not ſo προσποιεῖ *in Fragm. incert. Menand.* CLXXXIV. (93. *Jo. Clerici*), which, though a typographical error, happily reſtores the text, and was properly tranſlated by *Grotius, fingis.* Hence it is probable that our great BENTLEY (p. 97.) was not aware of this priſtine form; He, indeed, (p. 76.) ridicules *Jo. Clericus* for rendering ὄψει *videbit;* but ὄψει is one of thoſe three verbs, which, as *Clericus* had been taught in the rudiments of Grammar, have eſcaped the general metamorphoſis.

ART. XIV. *Obſervations on the Coaſts of Hampſhire, Suſſex, and Kent, relative chiefly to Picturesque Beauty: made in the Summer of the Year* 1774. *By the late William Gilpin, M. A. Prebendary of Saliſbury, and Vicar of Boldre, near Lymington.* Cadell and Davies. 1804.

OUR reſpect for the memory of Mr. Gilpin, as well as indeed the entertainment we have had from the peruſal of the preſent poſthumous publication, induces us to place it among our principal articles. There is another motive with us alſo, why we ſhould endeavour to make it conſpicuous and popular. It is publiſhed for the benefit of a ſchool founded by the benevolence of Mr. Gilpin at Boldre.

The object of the work is explained by the title page; and it is hardly neceſſary to ſay that it is executed with much ſpirit and vivacity, and will be an entertaining companion to all who ſhall viſit the place here deſcribed.

He had intended to dedicate it to his wife in the following affectionate terms:

"This little journey is inſcribed to the bleſſed memory of her who accompanied me both in it, and in ſeveral other journies through England, and wiſhed to have our names united in one of them. Theſe were journies of little moment; but in one of more importance ſhe was a conſtant and moſt invaluable companion. It

was

was a journey extending through a period of more than fifty years. In a journey of this length through this troubleſome world, it may be ſuppoſed that a variety of accidents fell out; to all of which the energy of her mind was generally equal. She had a heart for friendſhip. Sincerity and affection were its chief features; and her prudence rarely gave an advantage to accident. —But her heart was too large to graſp only private objects. Her benevolence" — — — *The reader will probably regret that the manuſcript terminates here.*

We ſubjoin alſo the following ſhort ſpecimen from the body of the work.

" At Sandgate we leave the ſea at Folkſtone, which is about three miles farther, we began to mount the cliffs towards Dover. The rivulet in the valley where Folkſtone ſtands, divides a rocky ſubſtratum from a chalky one; which latter extends to the eaſtern extremity of the iſland, ending in the north and ſouth forelands. It may be obſerved, too, that the chalk hills are, throughout Kent, higher than the rock hills.

" Theſe high grounds are ſometimes interſected with vallies, of which one or two are beautifully wooded. Much of theſe lands belonged formerly to religious houſes; particularly to the knights-templars. who had large poſſeſſions in this country. Here alſo, about two miles on the left from Dover road, ſtands the abbey of St. Rodigunda; ſeated, as abbeys ſeldom are, on high ground; but no part of it remains that is worth examining.

" The ſaint to whom this abbey is dedicated, was of German extraction, and is little known in England: indeed the legends of popiſh ſaints are generally too ridiculous to deſerve notice; but the ſtory of St. Rodigunda is told with ſuch an air of probability, and is enlivened with circumſtances ſo agreeable to the manners and ſuperſtitious piety of the age in which ſhe lived, that if it be not a true ſtory, it is at leaſt a conſiſtent one. The induſtrious Dugdale has given us her hiſtory; from whom the following circumſtances are extracted.

" Clothair I. king of France, having engaged ſucceſsfully in a German war, over-ran Thuringia; where among other plunder his troops carried off Rodigunda, the daughter of Berthier, king of that country. She was yet a girl, yet of ſo beautiful a form, that ſhe was preſented to Clothair. The king, ſtruck with her birth, beauty, and modeſt demeanour, inſtantly reſolved to make her his queen; and in the mean time conſigned her to the care of a neighbouring convent to complete her education. But Rodigunda ſoon ſhewed an utter contempt for pomp and worldly grandeur. A ſettled piety took poſſeſſion of her heart. The rigid faſts and penances of the cloiſter, though in her ſituation not required, were her ſupreme delight; and many times ſhe wiſhed that her hard fate, inſtead of ordaining her to wear a crown, had placed her in

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the humble ſituation of her envied ſiſters.—Her deſtiny, however, withſtood. Her age had now attained the prime of youth and beauty, and Clothair thought it time to lead her from a cloiſter to a throne.

"But the *poſſeſſion* of worldly grandeur made no more impreſſion on Rodigunda's heart, than the *contemplation* of it had done. She was a mere pageant of ſtate. Her lifeleſs form was in a palace; but her heart and ſoul in a cloiſter; and though ſhe could not practiſe all that ſtrictneſs, which a ſequeſtered life allowed, yet what ſhe could do ſhe did. She religiouſly avoided all amuſements, in which young people take moſt delight;—ſhe abſtained from all food, that was moſt palatable to her; and beneath her robes of ſtate ſhe always wore, like her ſiſters, a haircloth ſhift.

"Yet even thus ſhe could not quiet the remonſtrances of her conſcience. In ſhort, after much inward conflict, ſhe withdrew ſuddenly from court, and retired to a convent, where ſhe took the veil. If any ſcruple aroſe, ſhe eaſed it by reflecting that religion had her firſt vows—that ſhe had been eſpouſed to Chriſt,—that her matrimonial ties were only ſecondary,—that her heart had never been given with her hand,—and God regarded only the marriage of the heart.

"Clothair, however, was not ſatisfied with ſuch reaſoning; and prepared to invade the convent, and carry off the fair refugee by force. But the archbiſhop of Paris withſtood; and boldly oppoſing the king, pointed out the crime of robbing the church of ſo diſtinguiſhed a ſaint.

"Rodigunda, thus left to herſelf, founded the convent of Holy Croſs at Poictiers. Here ſhe became eminent, beyond all the religious of thoſe times, for works of piety and auſterity. It is recorded of her, that her greateſt earthly pleaſure was to dreſs, with her own hands, the ſores and ulcers of perſons afflicted with leproſies, and other loathſome diſtempers. Thus, full of good works, ſhe died in the year 1587; and having diſdained to be a queen, ſhe received the higher honour of a ſaint.

"Such is the ſtory of St. Rodigunda, as recorded in popiſh legends; and though it is more naturally coloured than moſt of the portraits of this kind, yet perhaps it will ſtill be more true to nature, if we add a few other touches from *probability*.

"Rodigunda, we may ſuppoſe, was a pious, weak woman; and had her head filled with viſions and ecſtacies, in the convent in which ſhe had been educated. When ſhe was advanced to a throne, her confeſſor, and other prieſts, inſtead of pointing out to her the duties of her ſtation,—what good ſhe might do in it,—and how wrong it was to break her plighted faith,—were continually impreſſing her imagination with the glories of ſaintſhip, which they would tell her ſhe might certainly obtain, if ſhe would purchaſe them with a crown. Her religion, too, it might have been ſuggeſted, and in particular the whole monaſtic order, would receive

receive an everlaſting triumph from a votary, who had ſcorned a palace for a convent." P. 75.

They who poſſeſs Mr. Gilpin's other works will not fail to obtain this alſo, which has ſome engravings in aquatinta in the manner of thoſe which accompany his preceding publications.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Pennance of Hugo, a Viſion on the French Revolution: in the Manner of Dante. In four Cantos. Written on the Occaſion of the Death of Nicola Hugo de Baſſeville, Envoy from the French Republic at Rome, January* 14, 1795. *Tranſlated from the original Italian of Vincenzo Monti, into Engliſh Verſe. With two additional Cantos. By the Rev. Henry Boyd, A. M. Vicar of Drumgath in Ireland, and Chaplain to the Right Hon. Lord Viſcount Charleville.* 12mo. 180 pp. 5s. Longman and Co. 1805.

The original Italian poem of Monti was mentioned by us laſt month, among the Italian publications of Mr. Mathias, (p. 302,) and we then promiſed to ſpeak further of it, when we ſhould have the tranſlation before us. We cannot longer delay our mention of two poems ſo excellent as the original, and its tranſlation. Mr. Boyd, already diſtinguiſhed as a tranſlator of Dante*, has here applied his powers with equal ſucceſs to a very able imitator of the old poet. The ſubject of the poem is thus related: "Nicola Hugo de Baſſeville, a native of Abbeville in France, had been ſent, ſome time in 1792, to effect a revolution at Rome. After many attempts, by private intrigues and harangues in public, he found the people ſo firmly attached to their religion and government, that every propoſal of innovation was rejected with diſdain. Impelled by national arrogance, and the hope of planting the tree of liberty on the banks of the Tiber, he ſtill continued his machinations; but on the

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* See Brit. Crit. Vol. xxi. p. 255.

14th of January 1793, as he was proceeding in his carriage, on ſome deſign of this nature, he was met by the populace, who ſurrounded his coach, and without any ſymptom of outrage, at firſt endeavoured to prevent his journey. Baſſeville, incenſed at the interruption, fired a piſtol among them, which raiſed their fury to ſuch a degree, that they immediately dragged him out of the carriage, and diſpatched him on the ſpot. The tumult immediately ſubſided, no other Frenchman received the leaſt injury; and the widow and child of this victim of his own arrogance and folly, were taken care of by the humanity of the reigning Pope." Preface, p. vii.

The poem opens at the moment when the ſoul of Baſſeville is diſmiſſed from his body, and relates the firſt emotions and views of the Frenchman in the world of ſpirits, under the guidance of his guardian angel. The Italian is lenient to the delinquent, and conſiders him as liable only to purgation for his crimes, not ultimate condemnation. We can have no heſitation in ſaying of the original, and of the tranſlation, that they are very fine poems. Poems which excite attention, and well reward it. A ſhort ſpecimen of each muſt ſuffice, which we ſhall take from the cloſe of the 1ſt canto. After viewing ſome of the horrors of the Revolution;

Fremè d' orror, di doglia generoſa,
Allo ſpettacol fero e miſerando,
La converſa d'Ugon alma ſdegnoſa;

E ſi ſè del color ch'il cielo è quando
Le nubi, immote e rubiconde a ſera,
Par che piangono il dì che va mancando.

E tutta pinta di roſſor, com 'era
Parlar, dolerſi, dimandar volea,
Ma non uſciva la parola intera,

Chì la piena del cor lo contendea,
E tutta volta il ſuo diverſo affetto
Paleſamente col tacer dicea;

Ma la ſcorta fedel, che dall' aſpetto
Del penſier s'avviſò, dolce alla ſua
Magnanima ſeguace ebbe sì detto:

Soſpendi il tuo terror, frena la tua
Indignata pietà; chè ancor non hac
Nel immenſo ſuo mar volta la prua.

S'or sì forte ti duoli, oh! che farai
Quando l'orrido palco e la bipenne,
Quando il colpo fatal,——quando vedrai!——

E non

E non finì ; che tal gli ſopravenne
Per le membre immortali un brividio.
Che a quel truce penſier troncò le penne
Si che la voce in un ſoſpir morì.

The Italian *lerza rima* has ſeldom been attempted in Engliſh, and Mr. Boyd has ſubſtituted for it our ſtanza of ſix lines, thus :

But to his better feeling rous'd at laſt,
Th' emancipated ſpirit ſtood aghaſt,
To ſee the frenzy of the godleſs crowd.

Such was his colour as the clouds put on,
When low and louring o'er the ſetting ſun,
They ſeem in diſmal red his fall to mourn ;
With burning ſhame ſuffus'd, he try'd in vain
To give due utterance to his inward pain,
The falt'ring accents died as ſoon as born.

His heart was full of its uneaſy gueſt,
His varying hue the inward pang confeſt,
The winged ſaint, companion of his way,
Obſerv'd his agony, and thus began :
" Keep your ſtrong horror down, O ſon of man!
Nor let weak grief your mental powers betray.

You ſcarce have left the ſtrand, and little know,
Thro' what a dreadful ſea your vent'rous prow
Muſt ſtem the ſtorm, before you ſeek the ſhore ;
But if your tears begin to flow ſo ſoon,
What will you feel, when, glimmering to the moon,
You ſee the gliding ſteel, that drops with gore ?

More ſhall you ſoon behold"—he meant to ſay,
But the dread image ſeem'd with deep affray
To ſeize and harrow his celeſtial form,
Upon his cherub lips his accents died,
In vain to ſpeak the heavenly inmate tried,
Mute, tho' with holy indignation warm.

The tranſlator here does not quite ſo well as the original convey the idea of the murder of Louis XVI, to which the ſpirit is ſuppoſed to allude ; and which follows in the ſecond canto. But his verſion in general is ſpirited, and ſufficiently exact. The original is in four cantos ; Mr. Boyd has added two, on the fortunes of Bonaparte, with great vigour and ſublimity of imagination, and felicity of ſtyle. We would willingly give a ſpecimen of theſe alſo, but muſt pauſe. To Mr. Mathias's edition of the ode is prefixed a ſketch of the life of Baſſeville, which

which ſhould have been tranſlated, as it throws much light on the ſubject. Inſtead of this, Mr. Boyd has prefixed a poetical addreſs to Mr. Mathias; and has ſubjoined a ſpirited parody of Gray's deſcent of Odin, alluding to Bonaparte. Both the Engliſh and the Italian are illuſtrated with notes. Monti has written, beſides this poem, two applauded tragedies, and ſome ſmaller pieces.

ART. 16. *The Song of the Sun. A Poem of the Eleventh Century; from the more ancient Icelandic Collection, called The Edda. Imitated by the Rev. James Beresford, A. M. Fellow of Merton College, Oxford. With a Preface, Notes, and Short Account of the Author.* 8vo. 189 pp. 3s. 6d. Johnſon. 1805.

In a well-written preface to this imitation of an Icelandic Poem, Mr. Beresford admits (what indeed cannot be wholly denied) that "the ancient and genuine fire of poetry has been long and viſibly abating in our iſland;" and, as a remedy for this evil, he recommends (if we rightly underſtand him) tranſlations or imitations from foreign writers of earlier times: for, as he expreſſes it, "what we cannot grow may be obtained by importation; and in the preſent inſtance, we have hitherto but ſparingly reſorted to certain regions from which our wants may be amply ſupplied."

Every attempt to enrich the ſtores of Engliſh poetry is ſo conſonant to our wiſhes, that we will not enter into the queſtion whether this opinion be not rather too ſanguine, or ſtate with what abatements we would receive it. Undoubtedly there are in the Edda, and other ancient collections, many poems worth transfuſion into the Engliſh language; and we think the *Solar Liod, or Song of the Sun*, is one of that number; though it will not, we apprehend, be found to merit the very high encomium beſtowed on it by the preſent tranſlator, or imitator. Our limits will not permit us to follow him through the various diſcuſſions contained in his preface (which the reader will find amuſing and inſtructing) but we muſt haſten to the poem itſelf; the plan of which is thus delineated:

"The author," ſays Mr. B. "aſſumes the character of a father, who, after his death, returns to earth, for the purpoſe of delivering admonitions, reciting examples, and revealing the condition of departed mortals, in the infernal and celeſtial worlds, to his ſon. The above communications are ſuppoſed to be made through the medium of dream or viſion."

The poem begins rather inauſpiciouſly. It deſcribes a "*man of blood*," who had "long robbed and ſlain the children of the earth," ſuffering by the firſt good deed, and only which he ſeems ever to have done, being treacherouſly ſlain by a traveller, whom he had received with kindneſs and hoſpitality. No puniſhment is inflicted on the murderer; but the ſoul of the "*man of blood*" (who indeed we are told had repented an hour or two before his death)

death) is conveyed by angels to heaven. This is ſurely not very conſiſtent or intereſting. It is however but juſtice to ſay, that no other part of the poem is liable to the ſame objection.

Detached inſtances of the ill effects of love, pride, and credulity are next given, followed by a number of proverbial ſentences and admonitions. But the paſſages in which the ſtate of departed ſouls is deſcribed, have the moſt force and ſublimity. We ſelect the following as a ſpecimen.

" Now, hear me tell what ſights aſſail'd mine eyes,
When to the realms of puniſhment I came:—
Firſt—Birds, all ſear'd in fires, with conſcious ſouls;
Like flies they ſwarm'd, whirring from flame to flame.

Weſtward, on wing, huge Dragon-forms I ſaw,
" Dragons of Hope"—hope, eager to devour!
All parts they throng'd, and work'd their roaring wings——
That Heav'n and Hell ſeem'd burſting at the ſtour!

Next, from the South, the Solar Stag I ſaw,
Forth-ſpeeding, with two Leaders marching nigh:
On the firm ground his footing was; his horns,
Ambitious tow'ring, pierc'd into the ſky.

I look'd, and tow'rd the North, together ſpied
Sev'n Worthies, crown'd with glory, borne ſublime:
From the full chalice quaffing liquid joy,
Dtawn from the founts of yon celeſtial clime.

The winds were dumb; each torrent ſtay'd it's courſe;——
When, ſudden, ſhook mine ear a withering yell!
Up-ſent by Women, featur'd like the Fiends,
Clawing—their huſband's meal—the duſt of Hell!

Stones, daſh'd with blood, were thoſe black Beldams ſeen
Rolling in tragic ſort; for, as they bent,
Their hearts, gore-dropping, far out-hung to view,
With lacerating torments rack'd and ſpent!" P. 42.

There is a wildneſs and incongruity in this deſcription; but it is the wildneſs of a real poet. A copy of the original is ſubjoined, with a literal tranſlation in Latin, from which, Mr. Bereſford candidly confeſſes, his Imitation is derived, he being, as he admits, unacquainted with the Icelandic language. After the ſpecimen which we have given, it is needleſs to add, that the Imitation is executed with ſpirit and energy.

DRAMATIC.

DRAMATIC.

ART. 17. *The Honeſt Soldier, a Comedy: in five Acts.* 8vo. 172 pp. 3s. Longman, &c. 1805.

It was facetiouſly ſaid (we believe by Swift), that "if you meet a woman with a band-box under her arm, it is ten to one but ſhe is a woman of eaſy virtue, and if you meet a woman without a band-box,—it is ten to one but ſhe is ſo too." We may thus truly aver of modern dramas, that if we meet with a play which has been performed, we uſually find it execrable; if with one which has not been performed, it is equally or even more ſo. Dulneſs, indeed, rather than abſurdity, is the prominent feature of the drama before us. It would be uſeleſs to give a ſketch of its plot, or a delineation of the characters, as we never met with a play ſo unlikely to be read by any perſons, except reviewers. We may obſerve, however, that the title of "*Honeſt Soldier,*" ſeems to have been choſen after the model of the famous derivation of *Lucus, a non lucendo:* for this ſoldier's *honeſty* conſiſts in his paſſing himſelf off for a peer, and thus deceiving the father of a lady whom he loves, and obtaining his conſent by this impoſture.

ART. 18. *The School of Reform; or how to rule a Huſband. A Comedy in five Acts, as performed! at the Theatre Royal, Covent Garden. By Thomas Morton, Eſq.* 8vo. 88 pp. 2s. 6d. Longman and Co. 1805.

The moſt abſurd, incoherent, improbable, impoſſible tiſſue—But hold.—There is nothing characteriſtic in theſe expreſſions. They apply, almoſt equally, to every modern Engliſh Comedy. Let us endeavour to be more deſcriptive.

"*Lord Avond.* What my wife?—my child?—both, both reſtored?—O All-merciful! Accept my contrition, deign to receive my gratitude. (*The curtain ſlowly falls, while Lord Avondale kneeling, lifts his hands to heaven. Emily leans on the ſhoulder of Frederick, who with one arm infolds her, while the other points with affection to Lord Avondale. Julia takes the other hand of Emily. General Tarragan reſts on his ſtick, with his handkerchief to his eyes. Tyke, with joyful ſatisfaction, points to the group.*")

To this concluſion is brought, after the true German ſtyle, the long abſurdity of the play. The implied moral of which is, that Lord Avondale, one of the moſt degraded ſcoundrels that ever diſgraced a ſtage, is ſuppoſed in a moment to be in the way to pardon and perfectibility, becauſe he had, moſt impoſſibly found both his wife and ſon, in a moment; both of whom he had abandoned, and the former of whom he had endeavoured, by the cruelleſt means, to deſtroy. Formerly Dramatiſts attempted to expreſs

expreſs the feelings of their characters in writing, now it is all reduced to "inexplicable dumb ſhew." Formerly they drew characters; now they daſh out a few caricature features, without regard to conſiſtency or even poſſibility.

How ſtrange! that in ſuch a ſtate of ſociety as now ſubſiſts in Britain, the Art of Tragedy ſhould be relinquiſhed, and that of Comedy as completely loſt as if it had never exiſted!

ART. 19. *Hearts of Oak. A Comedy in five Acts, as performed at the Theatre Royal, Drury-Lane. By John Til Allingham.* 8vo. 2s. 6d. Ridgway. 1804.

This is a moſt inartificial performance, and how it could linger out the few ſhort nights it did, is more than can be eaſily comprehended. The moral is however good, and the ſentiments chaſte and unobjectionable. Why it ſhould have been called Hearts of Oak, is not ſo obvious. The Honeſt Iriſhman, would have been more rational and proper.

NOVELS.

ART. 20. *The Duelliſts; or, Men of Honour: a Story calculated to ſhew the Folly, Extravagance, and Sin of Duelling. By William Lucas.* 12mo. 183 pp. 3s. 6d. Cundee. 1805.

The folly and impiety of duelling have in vain been demonſtrated by philoſophers and divines: for, alas! the practice has not ceaſed! To paint its atrocious guilt, and illuſtrate its fatal tendency is the laudable purpoſe of the writer before us; who, in a ſhort tale, has diſplayed the character of a true Chriſtian, not only rejecting this practice in his own conduct, (though on all proper occaſions a man of undaunted courage) but making converts from among thoſe whoſe ſentiments were the moſt adverſe to his own. The incidents of this ſtory are few, but ſome of them are intereſting, as the following extract (which cloſes a long argument on the ſubject of duels) will evince.

"Well, then, to cloſe the argument," ſaid the officer, "let the evil of duelliſts reſt upon themſelves. The world, at all events, ſuffers but little from them."

"And are you," ſaid Mr. Barclay, "ſo enamoured of *ſelf*, as to have no regard for the feeling of your ſurviving friends?—It was but laſt night that I met an object, moaning on her way. I heard her complaining to a hapleſs child, and talk of wanting bread. I addreſſed her, and beſtowed my mite.—She told me her ſad tale.—It was brief, yet, full of intereſt. Her huſband had been a ſurgeon in the army, and had fallen in a duel on the continent."

"His name?" ſaid the ſoldier, with ſtrong emotion.

"Mountain!" ſaid Mr. Barclay.

"Sacred heaven!" exclaimed the other, and ſtarting from his ſeat, "you have pierced me with remorſe!—I am his murderer?"

"Mr. Barclay fixed his eyes upon him with reproach; yet mingled with pity. He remained ſtationary for a time; his countenance tranſmitting the feelings of his mind. At laſt he graſped the hand of Mr. Barclay, and exclaimed, "Chriſtian; I reverence thy virtue!—O! thou haſt ſoftened my callous heart!—thou haſt aroufed my dormant conſcience!—I am awake, and am a man!—But, ah! how full of guilt!—canſt thou admit me to thy friendſhip?"

"Riſe!" ſaid Mr. Barclay, embracing him, and ſcarcely able to articulate for joy, at his repentance, "riſe, my brother! this is indeed a triumph!—now art thou indeed *a man of honour!*—A higher power has now made thee aſhamed of error, and in love with truth." P. 81.

The remainder of this dialogue, in which the duelliſt is completely converted, is alſo highly intereſting. We think this author's hero, Mr. Barclay, rather too ſolemn and ſententious for ſo young a man. His ſentiments, however, are thoſe of truth, and are, in general, expreſſed with nervous eloquence; his good offices procure happineſs to all around him, and he is at laſt made happy himſelf in the poſſeſſion of an amiable woman, whom he had reſcued from poverty and wretchedneſs. Upon the whole, we have received much pleaſure from this little work. It manifeſts the beſt intentions, and is executed with ſkill and ability.

ART. 21. *Belville Houſe; a Novel in two Volumes.* 8vo. 8s. Chapple. 1805.

A fair friend of ours, and of great experience and ſagacity in the novel line, happened to call the other morning, whilſt Belville Houſe was on the table in the act of being read—"Oh dear Mr. Reviewer!" exclaimed the lively creature, "have you read Belville Houſe?" "No madam, have you?" "Oh yes, ſir, indeed I have, and I hope you will ſpeak favourably of it, for I have found it very amuſing." As our female friend is a reſpectable judge in theſe matters, the reader and the author ſhall mutually have the benefit of her opinion.

ART. 22. *The Secret. A Novel; in four Volumes. By Iſabella Kelly, Author of Madeline, Abbey St. Aſaph, Avondale Priory, Eva, &c. &c. &c.* 2 Vols. 8vo. 18s. Longman, Hurſt and Rees. 1805.

It requires no moderate portion of ſkill and ingenuity to contrive and execute any fable with the appearance of novelty through a proceſs of four volumes. This is, however, done in the

the performance before us, beyond the ordinary merit of ſimilar undertakings. We ſhould however be ſomewhat inclined to make a change in the title, &c. of this work, not The Secret, but Secret upon Secret; for the ſecret is the fertile parent of many ſecrets, and theſe again multiply into various ramifications. The whole, however, is entertaining, and deſerves a reſpectable ſituation in the circulating library.

ART. 23. *The Hop-Boy, or, Idalia's Grove. A Novel, by Peter Pindar, Jun. Eſq.* 12mo. 6s. Chapple. 1804.

It is beyond our ability to penetrate into the meaning of this rhapſody. Whether it is intended as a ſatire upon the unmeaning, turgid ſtuff, which, under the name of novels, daily iſſue from the preſs, or whether it is a plain, dull, ſerious attempt at novel writing, cannot eaſily be decided. One thing is, however, obvious enough, that from the beginning to the concluſion it is all—*nonſenſe*.

MEDICINE.

ART. 24. *Obſervations on Water, with a Recommendation of a more convenient and extenſive Supply of Thames Water to the Metropolis, and its Vicinity, as the beſt Means to counteract Peſtilence, or pernicious Vapours. With an Appendix addreſſed to the Gentlemen Subſcribers to the intended South and Eaſt London Water Works. By Ralph Dodd, Civil Engineer.* 12mo. 116 pp. 2s. 6d. Cook, Power, &c. 1805.

A long and deſultory diſſertation on the utility of water for preſerving the human body in health, and for various other purpoſes, but containing only common-place obſervations, ſerves as an introduction to the reports addreſſed to the ſubſcribers to the intended South and Eaſt London water works. In the reports the writer ſeems principally ſolicitous to impreſs on the minds of the proprietors the vaſt profit likely to accrue from the ſpeculation; the comparative eaſineſs of the expence, and the largeneſs of the revenue to be derived from it. None of the calculations, however, on which the eſtimate of the expence or profit of the undertaking are founded, being given, and the arguments uſed in recommending them being ſuch as might, with equal propriety, be applied to any other ſimilar ſchemes, no opinion can be given of their correctneſs.

The plan for making a tunnel to paſs under the Thames, from Graveſend to the oppoſite ſide of the river, projected by this gentleman, which is, we find, abandoned, might, he tells us in a note, have been completed, if the execution of it had been confided to one competent perſon; there were, it ſeems, too many meddlers; too many cooks ſpoiled the broth. We are not diſ-

poſed to deny the practicability of ſuch a work, but the expence muſt have been prodigiouſly greater than what it was eſtimated; the proprietors are therefore fully juſtified in deſiſting from the works, as it was better for them to ſacrifice 30,000l. the ſum ſaid to have been ſubſcribed, than to expend 200,000l. to obtain a revenue, which would not have paid the common intereſt for a fourth part of the money.

ART. 25. *The Domeſtic Medical Guide, in two Parts. Part I. The Family Diſpenſatory; or, A complete Companion to the Family Medicine Cheſt. Part II. The modern domeſtic Medicine, comprehending the moſt approved Methods of treating and obviating the different Diſeaſes that aſſail the Human Frame; with the moſt important Information relative to the Cure of thoſe chronic Diſeaſes which have been generally conſidered incurable. 3d Edition, conſiderably enlarged and corrected. By Richard Reece, M. D.* 8vo. 500 pp. 9s. Longman, Hurſt, Rees and Orme. 1805.

Beſides corrections and alterations, the author has made conſiderable additions to this impreſſion of his Medical Guide. The part of the title promiſing important information, relative to the cure of certain diſeaſes hitherto deemed incurable, has a reference to the method recommended by Dr. Lambe, of giving ſuch patients the Malvern water, or water which has been purified by diſtillation. The alterative properties of this ſimple ſubſtance, our author is enabled, he ſays, from experience to affirm, to be ſuperior to thoſe of any known medicine. As he gives a more detailed account of the mode of adminiſtering the water than we find in the publication of Dr. Lambe on the ſubject: ſee our laſt number, p. 311, the following paſſage taken from p. 176 and 7 of this volume may not be unacceptable to our readers.

"It may appear extraordinary," the author ſays, "that an article ſo perfectly innocent, ſhould be capable of curing the moſt formidable diſeaſe (cancer) that aſſails human nature; but ſimple as it may, on the firſt view, appear, I am perſuaded that it is a more powerful alterative than any article in the materia medica. In cancerous complaints, the uſe of diſtilled water changes the blackiſh appearances, and fetor of the ſtools. It alters the peculiar countenance of the patients, prevents the dark incruſtation of the teeth, and corrects the fetor of the breath. It promotes digeſtion, and prevents the acid corruption of the food in the ſtomach and bowels, thus promoting the production of a more healthy chyle. By continuing the proceſs for months, the conſtitution is renovated, and the diſeaſe deſtroyed. "But to produce this change," the author continues, "diſtilled water, or the Malvern water, which is found to be equally pure, muſt be employed

ployed in every article of diet, for tea, broth, pudding, &c. and for boiling their meat. It muſt alſo conſtitute the principal part of their drink. If beer is drank it muſt be made with it. Genuine claret, perry, or cyder may be allowed in moderate quantities, but port wine and ſpirits muſt be abſtained from. The diet ſhould principally conſiſt of milk, vegetables, and a ſmall proportion of animal food."

The author has two patients, with cancer, under his care, who have received ſo much benefit, he ſays, from this regimen, that he has no doubt, but in a ſhort time they will be completely cured. We do not, however, entertain ſuch ſanguine expectations of the efficacy of the ſpecific; nevertheleſs as the proceſs is eaſy, and perfectly ſafe, it is deſirable it ſhould be ſubjected to numerous trials, by which its real value may at length be aſcertained.

ART. 26. *Report on the Progreſs of Vaccine Inoculation in Bengal, from the Period of its Introduction in November, 1802, to the End of the Year 1803; with an Appendix ſubmitted to the Medical Board at Fort William. By John Schoolbred, Superintendant-general of Vaccine Inoculation.* 8vo. 93 pp. 2s. Blacks and Perry, London. 1805.

To the account we have before given of this report, ſee Vol. XXII, p. 55, which was printed at Bombay, under the direction of Dr. Kier, in the year 1803: we have only to add, that the whole number of perſons who had been inoculated with the cow-pock matter, in India, to the 31ſt of December, 1803, was 11,166, and that they all paſſed through the diſeaſe with perfect ſafety.

DIVINITY.

ART. 27. *Religion eſſential to the temporal Happineſs of a Nation. A Sermon preached at Grantham, Aug. 11th, 1805, before the Boſton Loyal Volunteers, on permanent Duty there. By Samuel Partridge, M. A. F. S. A. &c. Chaplain to the Corps.* 8vo. 1s. Rivingtons. 1805.

At p. 81 of our preſent volume, we noticed the ſecond edition of Mr. Partridge's "Sermons, altered and adapted to an Engliſh Pulpit, from French Writers;" and we then made an obſervation which had been omitted in our former account, concerning the author's attention to his duty, as *chaplain of a corps of volunteers.* In the ſermon now before us (greatly altered from *Bertheau*, tom. ii. p. 1.) we find another inſtance of the ſame attention.

From Pſa. xxxiii. 12. the preacher ſhows that *religion is eſſential to the temporal happineſs of a nation.* The diſcourſe is chiefly occupied in removing a common and plauſible objection:—"But here you may aſk (for it is a difficulty which naturally preſents itſelf to the mind) 'by what means have moſt of the great and flouriſhing empires of the world been formed? Has not their aggrandizement uſually been effected by fraud, injuſtice, violence, and uſurpation? And, if they muſt have reſpected the maxims of religion, and the rights of other nations, would they not have renounced all thoſe advantages which led them to power and glory?'—To this objection I anſwer, by laying down four limitations of the propoſition of the text, that "bleſſed is the nation whoſe God is the Lord." We have not room for producing theſe limitations, but we ſhall gratify, we think, our readers with the *peroration*, which is evidently very different from that of the French preacher; and which may ſerve to ſhow the degree of Mr. P.'s ſucceſs in adapting his ſermons to an Engliſh pulpit.

"Such is the doctrine contained in the text, "bleſſed is the nation whoſe God is the Lord." In diſcuſſing and proving the truth of this doctrine, I have ſtated many circumſtances, that muſt ſtrongly have reminded you of the public happineſs which we of this nation ſtill continue to enjoy. But let us remember always, that "the Lord is with us only while we are with him; and that, if we forſake him, he will forſake us." Let us conſider then moſt ſeriouſly, with what evils we are now threatened by a hoſtile people, ſtill in array againſt us, under a moſt ambitious and ſanguinary chief; and let the thought of theſe things revive and awaken our fainting piety, and ſend us to "ſeek the Lord while he may be found of us." I will indulge the pleaſing hope, that we are thus rightly diſpoſed; and, inſtead of reproofs, I will conclude with happy wiſhes and forebodings.

"May our gracious ſovereign receive, in his latter days, the fruit of his pious and exemplary life! and may the nations of the world find that ſafe and ſtable PEACE which he and his people have ſo long exerted themſelves to obtain! May his fleets and armies, under the divine bleſſing, ſubdue that inordinate ambition which is ſeeking to reduce under one dominion the powers of Europe, and of the world! May his miniſters, his counſellors, and his auguſt parliament, proſper all his deſigns, by their wiſdom, and fortitude, and unanimity! And may all of us, my brethren, —not excluding our enemies—peace being eſtabliſhed throughout the world, live in tranquillity and charity; ſerving God, without fear, all the days of our life! And finally, may we meet again, through God's mercy, in that abode of glory and bleſſedneſs, which has been opened to, and prepared for us, by the GREAT REDEEMER of our ſouls!" P. 23.

ART.

ART. 28. *The Order for the Viſitation of the Sick, from the Book of Common Prayer; interſperſed with Prayers, Exhortations, and Interrogatories, taken from different Authors: together with ſome Obſervations and Directions which may be uſeful towards a due Performance of that important Duty: deſigned for the firſt four Viſits. With an Appendix, containing a few Prayers, which may, according to different Circumſtances, be profitably uſed by the Sick themſelves. By Richard Mant, D.D. Rector of All-Saints, Southampton, and of Fonthill-Biſhop's, Wilts.* 12mo. 107 pp. 1s. 6d. Rivingtons. 1805.

We conſider this as a moſt judicious compilation. The office for the Viſitation of the Sick is given, divided into four viſits, with prayers, interrogatories, and exhortations, ſanctioned by the venerable names of *Kenn, Warren, Wilſon, Nelſon, Kettlewell, Gibſon, Dodwell, Hearne, Stonhouſe*, and others. Dr. Mant ſeems to think too humbly of himſelf and his tract, when he conſiders it as preſumption in him to offer this aid to the elder part of his brethren. Whatever they may have provided for themſelves, to uſe on ſuch occaſions, it is very little likely that they ſhould, in general, have drawn up any thing ſo judicious as what is here offered. Reſpecting the younger clergy, he ventures ſo far as to ſay "perhaps I may be entitled to a ſmall ſhare of acknowledgement from my younger brethren, who will here find exhibited to them, not only a form, or if a form, a pattern to be improved upon, for their firſt viſits to a ſick perſon;—not only ſome occaſional prayers for them to recommend to the private uſe of the ſick, but alſo the names of ſome authors, to whom they may have recourſe, and from whom they may receive ſuch information and aſſiſtance in qualifying themſelves for the due diſcharge of ſo ſolemn a ſervice."

All this, and much more, may, with ample propriety, be ſaid of this tract, which is indeed of a moſt edifying and uſeful kind.

ART. 29. *The Deſtruction of Jeruſalem an abſolute and irreſiſtible Proof of the divine Origin of Chriſtianity: including a Narrative of the Calamities which befel the Jews, ſo far as they tend to verify our Lord's Predictions relative to that Event. With a brief Deſcription of the City and Temple.* 8vo. 96 pp. 2s. 6d. Sael. 1805.

A very important and convincing part of the Biſhop of London's Lectures on St. Matthew, is the application of our Saviour's prophecy in the xxivth chapter of that Evangeliſt, to the ſiege and deſtruction of Jeruſalem. This author, (who ſigns himſelf G. H.) conſiders the whole ſubject more at length, inſerts the hiſtory of the ſiege from Joſephus, and endeavours to bring to a demonſtration the proof drawn from this fulfilment.

The author has ventured even to introduce the prodigies recorded by Josephus, to have what weight they may, though there is no doubt that some of them have very much the air of fiction.

The tract is certainly well calculated to be useful, as it gives, in a small compass, what must otherwise be sought in larger books. A very forcible and just exhortation to public piety concludes the publication; and though one or two expressions in it seem to betray a religionist of the class of Cowper, nothing exaggerated in doctrine, or censorious against those of less enthusiastic minds, has been suffered to appear in it.

ART. 30. *A Charge delivered at the Primary Visitation of the Reverend the Archdeacon of Sarum, on the 9th, 10th, 11th, and 12th of July, 1805. By the Reverend Charles Daubeny, Archdeacon of Sarum.* 8vo. 32 pp. 1s. Rivingtons. 1805.

What claims the present Archdeacon of Sarum possesses, to peculiar attention from the members of the Church, can be unknown only to those who are regardless of the welfare of the Church, or of its contests with very unjust assailants. Mr. Daubeny has wielded, with great skill, the weapons of Truth, Reason, and Scripture, against the votaries of unlimited Calvinism, and the unwearied slanderers of the Church and Clergy of England: such at least of the Clergy, as are untainted with those errors, and will not pronounce condemnation upon thousands to whom Christ has promised salvation. These works of the worthy Archdeacon have been duly noticed by the British Critic, and consist (beside occasional discourses) of his "Guide to the Church *," his "Appendix to the Guide †," his "Vindicæ Ecclesiæ Anglicanæ ‡," and his "Trial of the Spirits ‖" These, and a Volume of Excellent discourses §, have all demanded our notice, and deserved our commendation; and we sincerely rejoice to see so worthy a labourer in the vineyard honourably advanced to a situation, which may give new weight to his discourses, and new force to his example.

The present Charge, preserving "the due medium between an affected humility on the one hand, and the assumption of an unbecoming consequence on the other," is divided into two principal parts. In the first, he consults the elder Clergy on the means of giving the best effect to his office, in the relaxation of the present times; and, in the second, he admonishes the younger part of his brethren how to give the best operation to their ministry under the actual circumstances of Religion. In the

* Brit. Crit. vol. xi. p. 549. † Brit. Crit. vol. xv. p. 239. ‡ Brit. Crit. vol. xxiii. p. 591. xxiv. p. 24. ‖ Brit. Crit. vol. xxiv. p. 244. § Brit. Crit. vol. xx. p. 390.

first

firſt part he ſpeaks like a ſincerely zealous, in the ſecond like a truly wiſe and prudent officer of the Church. The preſent times are thus characterized, in a religious view, by this judicious obſerver.

"The character, by which the preſent day is diſtinguiſhed, is a relaxation of religious ſentiment, which has generated, more or leſs, a licence of opinion inimical to exiſting eſtabliſhments; by inculcating a dangerous belief, that his own private notions, however imperfectly formed, provided they are ſincerely maintained, are to conſtitute the ſtandard of his own actions. This principle, which ſuperſedes the experience of all ages, and the wiſdom of every human inſtitution, though inadmiſſible under (becauſe incompatible with) any civil Government, is ſtill conſidered as a principle which may be ſafely exerciſed without controul in the affairs of Religion. It is not my preſent buſineſs to mark the line within which this principle of private judgment may be exerciſed; but after adverting to its preſent prevailing influence, in the production of an almoſt total indifference with reſpect to all modes of worſhip, to point out, conſiſtently with my duty, the means beſt calculated to counteract the evil to which it too generally leads." P. 11.

To ſay that this duty is admirably performed in the remaining part of the Charge, is ſufficient to point out its great merit.

ART. 31. *A Sermon on the Religious Advantages offered by the Church of England to the Members of the Communion. Preached at St. Mary Le Bow, on St. Mark's Day, April* 25, 1805, *in conformity with the Will of the late Mr. John Hutchings, by the Rev. Thomas White, A. M. of Queen's College, Oxford, and Miniſter of Welbeck-Street Chapel, by St. Mary-le-Bone.* 8vo. Price 1s. Hatchard. 1805.

The pious founder of this annual ſermon required inſtructions to be given on the excellency and uſe of the Liturgy of the Church of England, ſhewing that great advantages muſt neceſſarily accrue to the poor children educated in the doctrines and principles of the ſaid church.

This is a very ſenſible and pious diſcourſe, in which ſuitable and forcible arguments are introduced; and the object for which the ſermon was inſtituted, effectually anſwered.

ART. 32. *Intereſting Converſations on moral and religious Subjects, interſperſed with a Narrative. By a Lady.* 8vo. 5s. Williams and Smith. 1805.

We ſhould hardly imagine this book to have been written by a lady, but be it written by whom it may, it is a moſt ſenſible, judicious, and pious work. The arguments and ſentiments of our

holy religion, in oppoſition to thoſe of what are called the rational and liberal diſſenters, are introduced with great force and ſucceſs, and interwoven in a narrative of domeſtic occurrences in which no violence is done to probability. They who would bring revelation to the ſtandard of reaſon, and not reaſon to the ſtandard of revelation, will do well to peruſe this little volume carefully and often. If we do not, in every minute point, coincide with this author's ſentiments, particularly with regard to extemporary preaching, and one or two others, we think ſo highly of the ſpirit and the principles conſpicuous in every page, that we have no reluctance in pronouncing it worthy of the higheſt commendation.

POLITICS.

ART. 33. *Remarks on the probable Conduct of Ruſſia and France towards this Country; alſo on the Neceſſity of Great Britain becoming independent of the Northern Powers for her Maritime Supplies, and recommending (as the only Means of attaining that moſt important Object) the Encouragement of the Britiſh Shipping Intereſt, and the Cultivation of Naval Stores in Upper and Lower Canada; including Obſervations on the Report of the Society of Ship Owners; the Commerce of the Mediterranean, the Canal, Wet Docks, and other Improvements in the Port of London, and on the Britiſh Settlements in North America. Dedicated to the Right Hon. William Pitt.* 8vo. 107 pp. 3s. Aſperne. 1805.

The prolix title-page to this pamphlet enables, and indeed obliges us to be more brief than we otherwiſe ſhould be, in deſcribing its contents. They are, however, ſo multifarious, that it is not eaſy to comprehend them in one general character. One of the author's objects, which we cannot conſider as laudable, is to excite a jealouſy againſt our ally, the Emperor of Ruſſia, and to prove that power to be almoſt as hoſtile to us as France. Nothing, we conceive, need be ſaid to expoſe ſo pernicious a doctrine. It may, indeed, be good policy to encourage the importation of timber, and other naval ſtores, from our American colonies, but whether ſupplies from the northern countries of Europe could be wholly diſpenſed with, is a ſerious queſtion, which we will not here diſcuſs. The hardſhips impoſed on the ſhipping intereſt, and a conſequent decreaſe in the tonnage of Britiſh ſhipping are much inſiſted upon, but, as we believe, with little or no foundation; and indeed the author founds moſt of his aſſertions on the authority of anonymous writers in the newspapers. Much is alſo ſaid againſt relaxations in the navigation laws, againſt the heavy duties on ſhipping, againſt the wet docks, and indeed againſt almoſt every late invention and regulation

tion that reſpects trade. Upon the whole, this is a deſultory tract, containing little or no forcible reaſoning, uſeful ſuggeſtion, or novel information.

MISCELLANIES.

ART. 34. *An hiſtorical and deſcriptive Account of the Royal Hoſpital, and the Royal Military Aſylum at Chelſea: to which is prefixed an Account of King James's College, at Chelſea. Embelliſhed with Engravings, and interſperſed with Biographical Anecdotes.* 12mo. 115 pp. 3s. 6d. Faulkner, Chelſea; Egerton, London. 1805.

Of this publication little more need be ſaid than that it relates to two noble and intereſting national inſtitutions, one of which (the aſylum for the children of ſoldiers) originated during the preſent reign, and that it appears, ſo far as we are enabled to judge, authentic and accurate. The long account of King James's College, (for polemical divinity) and all its members, was not, we think, called for by the occaſion. A ſlight notice might have been ſufficient, as the inſtitution has long ceaſed.

ART. 35. *A Map, illuſtrative of the Changes of the Planet Venus, in reſpect to her apparent Situation in the Heavens, (as ſeen from the Earth,) Eaſt or Weſt of the Sun; and whereby ſhe becomes ſucceſſively an Evening and a Morning Star.* 8vo. 12 pp. 1s. Allen. 1804.

Nothing more can be ſaid of this little tract, than that it is extremely clear and illuſtrative of the ſubject. The only fault is, that, in the explanation of the map, it gives the aſtronomical marks for the Sun, Venus, &c. inſtead of thoſe by which they are diſtinguiſhed in the map itſelf, where the Sun is repreſented by a flaming figure in the centre, and Venus by a ſmall orb, not by ☉ and ♀.

The four laſt pages of the tract are occupied by propoſals for "a ſmall claſſical treatiſe, being a genealogical Hiſtory of the moſt celebrated heroes of ancient Greece, from Japetus, (or Japhet, the ſon of Noah), to the recovery of the Peloponneſus by the Heraclidæ."

ART. 36. *The Horrors of the Negro Slavery exiſting in our Weſt India Iſlands fully and ably demonſtrated from Official Documents recently preſented to the Houſe of Commons.* 8vo. 1s. Hatchard. 1805.

Some atrocious examples of negro ſufferings are here brought together and publiſhed, without doubt, from benevolent and worthy motives. For our parts, nothing is neceſſary to increaſe

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our deteſtation of the thing itſelf, although we do not undertake to pronounce as to the expediency of its immediate and abrupt termination.

ART. 37. *A Plan for the Eſtabliſhment and Regulation of Sunday Schools: to which is prefixed, An Addreſs to the Public on their Importance and Utility, with an Appendix, containing ruled Forms of Books for keeping a methodical Account of the Scholars.* 8vo. 2s. 6d. Kent. 1805.

The author of this tract, a zealous friend to the eſtabliſhment of ſunday ſchools, has here given ſome judicious rules for their better regulation and conduct. He gives his opinion ſeparately on their importance, their place of meeting, hours of attendance, buſineſs, teachers, ſuperintendants, viſitors, &c. &c. Some very uſeful hints are given, which will merit the attention of thoſe, for whoſe examination the work is intended.

ART. 38. *The Theſpian Dictionary; or Dramatic Biography of the preſent Age; containing Sketches of the Lives, Liſts of the Productions, various Merits, &c. &c. of all the principal Dramatiſts, Compoſers, Commentators, Managers, Actors and Actreſſes, of the United Kingdom: interſperſed with numerous Original Anecdotes, forming a compleat Modern Hiſtory of the Engliſh Stage. Second Edition, with conſiderable Improvements and Additions.* Small 8vo. Chapple. 1805.

Dramatic authors and popular actors will form a topic of inquiry, as they are a ſource of amuſement in every civilized nation; and we ſeldom mix in any tolerably informed ſociety, where the lives, characters, and reſpective merits of theſe perſons (eſpecially of actors) do not furniſh the moſt frequent ſubject of converſation; conſequently a work like the preſent is very convenient as a book of reference to every perſon of the leaſt taſte and curioſity. Many a critic, at leaſt, equal to *Dic Minim* (ſo well deſcribed in the Idler) might be formed from the diligent peruſal of it; and the *Box Lobby-Loungers* (as they are called) might be enabled to attend with real profit, to the performance, inſtead of annoying and diſturbing the few perſons who do. We have read many of the articles in this dictionary, and have found them, ſo far as we could judge, as accurate as can be expected. The dramatic anecdotes are numerous; and the whole forms an entertaining and not uninſtructive work.

ART. 39. *Proſpectus of a Work, intitled, A Philoſophical and Experimental Inquiry into the Laws of Reſiſtance of Non-Elaſtic Fluids, and Coheſion of Fibrous Solids, as far as either is connected with the Theory, or Practice of Naval Architecture. Alſo Political and Commercial Strictures on the Comparative State of Naval*

Naval Architecture in Great Britain and India, in Three Parts. Part I. A View of the present State of Oak Timber in England, the Causes of its Scarcity, with the Prospect of a future Supply. Part II. A View of the Timber Trade of India, with a Plan for its Improvement, so as to obviate the increasing Scarcity of Oak Timber in England. Part III. A View of the present State of Naval Architecture in India, shewing in general the vast Resources in Naval Staples, contained within the British Dominions in that Country; from the due Cultivation of which, it is presumed, Great Britain might be rendered effectually independent of the northern Nations of Europe, for the means of supporting her Navy. The whole to conclude with an Address to Jacob Bosanquet, Esq. Chairman of the Honourable the Court of Directors, on the Advantages which the Honourable East India Company, in particular, would derive from the Extension, Improvement, and liberal Encouragement of the Naval Resources of British India. In Two Volumes, Quarto. By Alex. Mackonochie, Esq. of Baypoor, near Calicut, Malabar. T. Egerton. 1805.

The subject of the work, of which the above is a prospectus, is of the highest importance to this as a maritime and commercial country; and so highly do we think of the author's abilities, that we look forwards to the final accomplishment of his undertaking with particular satisfaction.

ART. 40. *The History of England; related in familiar Conversations by a Father to his Children: interspersed with Moral and Instructive Remarks and Observations on the most leading and interesting Subjects; designed for the perusal of Youth. By Elizabeth Helme.* 2 Volumes. 12mo. 7s. Longman. 1804.

This writer is entitled to much and great commendation for various useful works for the benefit of juvenile readers. The history of their own country cannot be considered as the least important part in the education of youth; and should be made, perhaps more frequently than it is, a portion of their daily and familiar application. The present undertaking is well adapted to the purpose, and is rendered engaging by the easy and agreeable dialogue in which the most important facts of British history are communicated.—It is also a very cheap publication.

ART. 41. *Notes, relative to the late Transactions in the Maratta Empire, Fort William, 16 December, 1803. Illustrated with five Military Plans.* 8vo. 13s. Stockdale. 1804.

This may be considered as an authentic exhibition of most important State Papers. The subject is of universal interest, and the public will receive with sincere satisfaction documents so honourable to the valour and the glory of the British Empire.

Many

Many perhaps would be glad to purchaſe the Narrative without the Plans, which are only eſſential to thoſe who wiſh to follow with accuracy the progreſs of the Military Expedition.

ART. 42. *Eſſays, in a Series of Letters to a Friend, on the following Subjects: I. On a Man's writing Memoirs of himſelf. II. On Deciſion of Character. III. On the Application of the Epithet Romantic. IV. On ſome of the Cauſes by which Evangelical Religion has been rendered leſs acceptable to Perſons of cultivated Taſte. By John Foſter.* 2 vols. Longman and Co. 1805.

There is an ingenuouſneſs, with a certain air of originality, in the Advertiſement to this Publication, which induces us to inſert the whole.

"Perhaps it will be thought that pieces, written ſo much in the manner of ſet compoſitions as the following, ſhould not have been denominated Letters; it may therefore be proper to ſay that they are ſo called, becauſe they were actually addreſſed to a friend. They were written however, with the intention to print them, if, when they were finiſhed, the author could perſuade himſelf that they deſerved it; and the character of authors is too well known for any one to be ſurprized that he *could* perſuade himſelf of this. The general character of readers is alſo too well known for an author to have any cauſe to wonder, if they are delighted to find out that he has deceived himſelf. He may be aſhamed, if he has not benevolence enough to be gratified in thus knowing that his being deemed to have written ill will not prevent him from giving nearly as much pleaſure to his readers, as if he were deemed to have written well.

"When the author began theſe letters, his intention was to confine himſelf within ſuch limits, that eſſays on twelve or fifteen ſubjects might have been compriſed in a volume. But he ſoon found that an intereſting ſubject could not be ſo fully unfolded as he wiſhed in ſuch a narrow ſpace. It appeared to him that many things, which would be excluded, as much belonged to the purpoſe of the eſſay as thoſe which would be introduced.

"It will not ſeem a very natural manner of commencing a courſe of letters to a friend, to enter formally on a ſubject, in the firſt ſentence. In excuſe for this abruptneſs it may be mentioned, that an introductory letter went before that which appears firſt in the ſeries; but as it was written in the preſumption that a conſiderable variety of ſubjects would be treated in the compaſs of a moderate number of letters, it is omitted, as being leſs adapted to precede what is executed in a manner ſo different from the deſign.

"A remark or two ſeems requiſite reſpecting the following eſſays taken ſeparately—There may be ſome reaſon to apprehend that the ſpirit of the third will appear ſo different from that of the

the ſecond, as to give an impreſſion of ſomething like inconſiſtency; the former appearing to aſſert the poſſibility of achieving almoſt every thing, the latter, to deny the poſſibility of achieving ſcarcely any thing. It is preſumed however that an attentive reader will perceive the cauſe of this to be, not any contrariety between the principles of thoſe eſſays, but merely the contraſt between an animated, and a gloomy, ſtyle of illuſtration. To a certain degree, the nature of the ſubjects rendered this contraſt inevitable. If it is thought too ſtrong, the writer is willing to appeal to the experience of reflective men, whether they have not often perceived the train of ſentiments, and of recollected facts, which were ſtrictly appropriate to the principles of one ſubject, ſo uncongenial with thoſe which they had previouſly felt appropriate to another, as to excite a doubt whether the opinions, which they adopted in the latter inſtance, did not amount to a rejection of thoſe, which they had aſſerted in the former; till, on examination, they have been ſatisfied of their conſiſtency. The mind naturally ſeeks the ſtrongeſt illuſtrations of a ſubject, and the ſtrongeſt manner of illuſtration neceſſarily diſplays the principles of that ſubject in their *extreme* character.

"In the fourth eſſay it was not intended to take a comprehenſive or ſyſtematic view of the cauſes which are injurious to evangelical religion, but ſimply to ſelect a few which had particularly excited the Author's attention. One or two more would have been ſpecified, if the eſſay had not been already too long."

We do not know Mr. Foſter, but cannot help being ſeriouſly impreſſed with his forcible and manly manner of expreſſing his opinions, which deſerve ſerious attention from every deſcription of readers.

The fourth Eſſay is particularly intereſting, and contains many novel and ingenious obſervations.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons on the Exiſtence of the Deity; the Immortality of the Soul; the Authenticity of the Bible, and other important ſubjects. By the Rev. John Adams, M. A. 7s. 6d.

A Charge delivered to the Clergy of the Dioceſe of Exeter, at the primary Viſitation of John, Lord Biſhop of Exeter, 1804 and 1805. Publiſhed at the Requeſt of the Clergy. 1s. 6d.

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A Sermon preached in the Pariſh Church of Grantham, on Saturday May 25, 1805, at the Viſitation of the Rev. the Archdeacon of Lincoln, and in the Pariſh Church of St. Martin, in Leiceſter, on Wedneſday, June 19, 1805, at the Viſitation of the Rev. the Archdeacon of Leiceſter. By George Gordon, B. D. Precentor of Exeter, &c. &c. 1s.

A Sermon preached at St. Mary's Church, in Truro, at the primary Viſitation of the Right Rev. the Biſhop of Exeter, on Wedneſday the 17th of Auguſt, 1805. By the Rev. William Gregor, M. A. Rector of Creed. Publiſhed at the Requeſt of the Right Rev. the Biſhop of Exeter. 1s. 6d. For the Benefit of the Cornwall Infirmary.

Milner's Eccleſiaſtical Hiſtory reviewed, and the Origin of Calviniſm conſidered. A Diſcourſe preached at the Viſitation of the Archdeacon of Northampton, on Thurſday, May 30, 1805. By the Rev. T. Wilkinſon, M. A. Rector of Great-Houghton. 1s.

A Sermon preached before a Female Friendly Society in the Pariſh Church of Rochdale, on Monday, the 5th of Auguſt, 1805, and publiſhed at the Requeſt of the Members. By the Rev. Thomas Poſtlethwaite, A. M. Curate. 1s.

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NATURAL

NATURAL HISTORY.

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A Hiſtory of the County of Brecknock. By Theophilus Jones, Deputy Regiſter of the Archdeaconry of Brecon. Vol. 1. 2l. 12s. 6d.

The Hiſtory of Chicheſter. By Alexander Hay, M. A. Vicar of Wilborough Green. 8vo. 10s. 6d.

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ERRATA IN LAST NUMBER.

Page 226, line 1, for *conſequences* read *circumſtances*
—— 227, — 2 from the bottom, for *treatiſe* read *teacher*
—— 231, — 32, for *wording* read *meaning*
—— 233, — 33, — *writers* read *critics*
—— 234, — 16, — *were* read *was*
—— 238, — 26, — *deſerved* read *demand*
—— 240, — 1, — *as* read *or*
—— 304, — 33, — *as*——*or*
—— 305, — 33, — *pervades* read *precedes*
—— 307, — 24, — *heaves* read *hews*
—— 308, — 25, — *profeſſional* read *profeſſorial*
—— 311, — 7, — *beſt* read *leaſt*